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Vol. III.

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BOSTON: WEDNESDAY, MARCH 2, 1825.

No. 9.

ZION'S HERALD.

PRINTED AT THE CONFERENCE PRESS-CONGRESS STREET.

CONDITIONS: Two Dollars and Fifty Cents a year-One half payable the first of January, the other the first of July.

The papers will be forwarded to all subscribers until a request is made for their discontinuance.

Agents are allowed every eleventh copy. -All the Preachers in the Methodist connexion are authorized to act as Agents, in obtaining subscribers and receiving payment.—In making unications, they are requested to be very particular in giving the names and residences of subscribers, and the amount to be credited to each, in all remittances.

All communications, addressed either to the Editor or the Publisher, (except those of Agents,) must be post paid.

ORIGINAL COMMUNICATIONS.

AN ADDRESS

Delivered at a meeting of the Directors, Superintendents and Teachers of the Albany Sabbath Schools, June 14, 1824.

RESPECTED FRIENDS,

It is with some degree of pleasure I address you on this occasion. I conceive I possess some advantages that speakers do not always enjoy. One is, my heares feel deeply interested in the subject on which I an about to speak; and another is, I have not on this occasion to descend to elementary principles, i. e. I have no occasion to explain the nature and importance of benevolence. This is a virtue with which I and you are already well acquainted, and which you have for some time practised. I cast my eyes around, and what do I behold? I behold a company made up principally of young persons of both sexes, collected rom the different religious denominations of this city. I see them rising above sectarian prejudices, which have too long kept Christians asunder, and in a great AMEN. measure prevented their usefulness among mankind. I see them united in order to give gratuitous instruction to children in Sabbath Schools-to instruct them in the first rudiments of knowledge, and the first principles of morality and religion. What a benevolent

I conceive that knowledge is the foundation of a great share of human happiness. Is friendship to be cultivated and commercial business to be transactedplace the diameter of this earth betwixt my friend and me, and by an art subtle as the magic spell, what passes in my mind in the frozen regions of the north, flies on the swift wings of the wind and touches his soul, under the sky of the opposite hemisphere. But by what strange and mysterious art is this? We both understand at least the first rudiments of knowledge. We are agreed in the use of certain signs. I write, he reads, and our business is accomplished. Is man a creature of God? Does he sustain a relation to the Father of spirits and his fellow beings? It is importat this relation should be known and distinctly understood. Is man a guilty, helpless sinner? A knowledge of the plan of salvation is beyond all things desirable. But how is this knowledge to be obtained? We answer, God has laid a volume of divine rerelation before his creatures. This book must be read. And in order to read this book, the young mind must be instructed. Behold then the advantags of Sabbath Schools. The exertions you here take, are directly calculated to ennoble the human mind, to bring much happiness to man and much glory

You will never in this life discover all the benefits resulting from your labors of love. You may indeed see fewer children in the streets on the Lord's day .-You may see more children in the house of worship, littening to the word of divine truth, which is able to make them wise unto salvation. You may hear less profaneness, especially among the lower class of socity. And you may live to observe less drunkenness han would otherwise have been. Nay, you may live to witness the happy effects of your labors in the awakening and conversion of many precious souls, gathered from the streets and the cottages of the poor. This must give to a benevolent mind unspeakable delight. But you will not live to witness all the blessed effects that will probably result from your endeavors. The consequences resulting from your labors will probably continue when your eyes are closed in death, and that longue which often poured instruction into their behighted minds, is hushed in silence. Generations unborn may hereafter rise and call you blessed: and

the scripture is wonderfully calculated to make them form error and infifectual way of preserving them from error and infifectual way of preserving them from error and infifectual way of preserving them from error and infi-

with great pleasure to herself. I do not doubt it .- | with great pleasure to herself. I do not doubt it.—
To a sensible mind it must be a source of unspeakable pleasure to be able to read and understand a book that gives us a history of both God and man—a book that teaches us how to live comfortably in this life, and how to secure a happy immortality beyond the and how to secure a happy immortality beyond the grave. I know an instance which lately came under my own observation. It was the case of a pious colored man. I inquired of him respecting the progress he made in religion : he replied, "O! I have been to

If you were to give eyes to those who are literally blind you would confer a great blessing; but to be instrumental of opening the eyes of the understanding, is conferring a greater blessing. The material eye could see only material things; but the eyes of the understanding, when opened, can see spiritual and eternal things. Nor is it a momentary glance, they may gaze on the beatific vision of God and glory for ever.

Sabbath school lately, and I learn to read the Bible,

and it gives me great comfort that I can read that

To you who are Directors, Superintendents, and Teachers, I would say, go on. Regardless of the indifference of some and the opposition of others—go on.
Relying on him who has promised you assistance and success, go on. You will have need of courage to encounter difficulties, and patience to persevere. Endeavor to keep your own heart truly abve to God-wrestle for daily communion with the Father of mercies; and lead, if possible, your little charge to the same fountain of life-that when you are summoned to appear before God's great white throne, the children whom you have instructed may meet you and hail you as the honored instruments of their salvation. And may the great Head of the church say to you, "Well done. good and faithful servants, enter into the joy of your Lord."-To him be glory an honor for ever and ever.

FOR ZION'S HERALD.

ARMINIANISM.

Mr. EDSTOR. I have observed, with no small regret, a disposition in those who differ from us in their religious sentiments, to misrepresent our doctrines. It is well known that the opinions which we have adopted, are very nearly the same with those inculcated by the celebrated professor of divinity in Leyden University. There is, however, a triding difference; and since nominal is, however, a trifling difference; and since nominal distinctions are unavoidable, we choose to be called Methodist, though we do not object to being considered as believing the doctrines taught by Arminius, provided those doctrines are not misrepresented. But it has become very common, for those who write against the absurdities of Pelaginusm, and Socinianism, to useribe these sentiments in us, and having done this, they feel themselves at liberty to treat us as heretics. They lay down premises which the truth heretics. They lay down premises which the truth does not warrant, and then draw such conclusions as best suit their design. They represent the Armini-ans as teaching and believing doctrines which neither Arminius, nor any of his followers ever taught or be-lieved. Such conduct as this, is, most certainly, in-consistent with every thing that bears the least reconsistent will every thing that bears the least re-semblance to christian principles, or I might say, heathen honesty. Why not state the sentiments of others fairly, and honestly? Must such pitiful and unchristian methods be resorted to, for the purpose of sinking a numerous and respectable body of Christians in the estimation of the public? These remarks and we know that no person can be of that number of the public state of an article and we know that no person can be of that number of the public state of an article and we know that no person can be of that number of the public state of the public state of the public state of the purpose of the public state of the purpose were suggested by the perusal of an article entitled, "Calvinism and Arminianism," in the Universalist Magazine of February 5, signed by E. S., in which, if I understand the import of language, the writer has grossly misrepresented Arminianism. After some re-I understand the import of language, the writer has grossly misrepresented Arminianism. After some remarks respecting Calvinism, which, if I judge rightly, savor too much of asperity to accord with the Christian character, he undertakes to tell us what Arminianism is; and he has unbappily strayed so far from the truth, and so grossly overdrawn the picture, as to defeat his own design; excepting among those who will consent to be hoodwinked by prejudice, and implicitly believe his unfounded assertions. He tells us that "Arminianism declares, that God has determined nothing concerning mankind, but what accords with their conduct in this life." If he means by this, that we believe that God will reward the obedient, and punish the disobedient in a future state of existence, we admit it: but if he means that the determinations of the Eternal Mind are governed by the conduct of men, we deny it. He goes on, "When they behave well, God is for them, and when they conduct wrong, he is against them; and as I understand the system, God's mind varies with theirs," Does he mean by this, that God treats the obedient and faithful diff ently from what he does the obstinate and dischedient? If he does, I see no cause of being ashamed of such a sentiment. But what does he mean, when he rep-resents us as believing that God's mind changes with the fluctuations of human conduct? This we neither teach nor believe, We do say that the conduct of the born may hereafter rise and call you blessed: and when the names of heroes and warriors have sunk inlo oblivion, the memory of you may be embalmed in be oblivion, the memory of you may be embalmed in the hearts of thousands. Your usefulness will not be confined to this one spot of earth on which you live; for the string which you touch may withrate to the one. for the string which you touch may vibrate to the opjouite side of this globe: nay, its vibration may extend from earth to heaven. There may be joy in
beaven over one sinner that repenteth through your
strumentality. The chord you touch may vibrate
then this time be denied? Are not the former made to the
obedient, and the latter denounced against the wickcentiousness; and the reason he assigns is certainly
a very singular one. He says it teaches that sinners
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heaven over one sinner that repenteth through your
the proposition of the cross of the control of the cross when this terraqueous globe, and you starry heavens shall be no more.

There are several things I particularly admire in the manner in which Sabbath Schools are usually constacted. They are strictly religious schools. The exercises commence with singing and prayer. The exercises commence with singing and prayer. The method of committing and reciting portions of the scripture is wonderfully calculated to make them

When a writer has left the line of truth in a tangent, it cannot be expected that he will speedily return. E. S. goes on to say: "It appears to me that the Arminian plan dismisses men from any obligation to God, excepting so much as they choose, and as long as they will." He undertakes to illustrate this by a similitude which is so weak and irrelevant to the point, that I judge it unworthy of serious notice. Were it not for the very convenient terms "I under-

stand-it appears to me," &c., with which he guards to love and obey their Creator, which are eternal and immutable, whatever E. S. may say to the contrary notwithstanding. It is not very surprising that E. S. should think the Arminian plan, as he calls it, more inconsistent than Calvinism, if he believes his statements respecting it are correct; but it seems very strange to me that he should possess sufficient credulity to be-lieve what he has written. Every Arminian knows it to be false, in the worst sense of the word. Shall we be accountable for the hallucinations of every scribbler who undertakes to tell the world what our doc trines are? Our sentiments are published to the world and have long been the subject of animated discussion among these who have a batter relish for controversy than for works of active piets, and believelence. We are willing to meet an opponent on fair ground, but we shall never consent that our doctrines are what E. S. says they are. I cannot persuade myself to close this article, though it is much longer than I intended, until I have given the author of "Calvinism and Arminianism" a little serious advice. I advise him in the first place, to make himself acquainted with the Arminian doctrines; and if he has not the means of learning what they are, he will do well to call on some person who can furnish him with such informa-tion. This must certainly be a desideratum, with man who untertakes to write for the public. Secondly, I advise him, if he undertakes to write again, to remember that those who differ from him may be as honest in the belief of their sentiments as he is in the belief of those which he has embraced. This will learn him the exercise of that charity which " thinketh no evil." And lastly, I would caution him against indulging any unnecessary fears, that the salvation of w men will be any wise endangered by believing the doctrines of Arminius.

MISCELLANEOUS SELECTIONS.

MONITOR .- No. 1.

OF THE SCARCENESS OF TRUE FAITH. When the Son of Man cometh, shall be find faith on the earth? Luke xviii. 8. If he should now come, would he find it in us? What fruits of faith have we to show? Do we look upon this life only as a short passage to a better? Do we believe that we must suf-fer with Jesus Christ, before we can reign with him? Do we consider this world as a deceitful appearance, and death as the entrance to true happiness? Do we live by faith? Does it animate us? Do we relish the eternal truths it presents us with? Are we as careful to nourish our souls with those truths, as to maintain our bodies with proper diet? Do we accustom our-selves to see all things in the light of faith? Do we correct all our judgments by it? Alas! the greater part of Christians think and act like mere heathens. If we judge (as we justly may) of their faith by their practice, we must conclude they have no faith at all.

Let us fear lest the kingdom of God should be taken from us, and given to others, who may bear better fruits. "That kingdom of God," is faith reigning in us, and governing all our thoughts. Happy he, who has eyes to see this kingdom. Flesh and blood cannot discern it. The wisdom of the animal man is blind to

it. The inward operations of God appear as a dream to him. To know the wonders of God's kingdom, we must be born again; and to be born again, we must die: this is what the world cannot consent to. Let the world then despise and censure, and condemn the

ing paper of the "Adventurer," closes the inscription than the citizen? church:

"The hour is hastening, in which, whatever praise or censure I have acquired will be remembered with equal indifference. Time, who is impatient to date my last paper, will shortly moulder the hand, which is ow writing it, in the dust, and still the breast that now throbs at the reflection! But let not this be read as something that relates only to another; for a few years only can divide the eye that is now reading, from the hand that has written."

[COMMUNICATED.]

MR. BADGER.

was in the wrong."

I was gratified by seeing an extract from the life of Mr. Longdon in the Herald; and praying that it may excite the same spirit in some of your readers, I would transcribe a short anecdote of that holy man; by the insertion of which you would gratify a friend.

N. W. A. A person came to him one day, and said, "Mr Longdon, I have something against you, and I am come to tell you of it." "Do walk in, Sir," he replied, "you are my best friend: if I could but engage my friends to be faithful with me, I should be sure to pros friends to be faithful with me, I should be sure to prosper: but if you please, we will both pray in the first place, and ask the blessing of God upon our interview." After they rose from their knees, and had been much blessed together, he said, "Now I will thank you, my brother, to tell me what it is that you have against me?" "O," said the man, "I really don't know what it is—it is all gone, and I believe I

A HYPOCRITE

A hypocrite is a saint that goes by clock work; a machine made by the Devil's geometry, which he winds and nicks to go as he pleases. He is the Devil's finger watch that never goes true; but too fast or it's nager watch that never goes true; but too last or too slow, as the Devil sets it. A hypocrite's religion is a munmery, and his gospel walkings nothing but a masquerade. He never wears his own person, but assumes a shape, as the Devil does when he appears. A hypocrite is a weathercock upon the steeple of the church, that turns with every wind.—Butler.

Faith must be consistent with the word of God, and

ELEGANT EXTRACT.

The following strikingly beautiful comparison is from "the Right hand of Fellowship," delivered at the ordination of the Rev. Charles Lowell of Boston,

by the lamented J. S. Bucknisster.

"Are not the good principles of common faith in the divine authority of our religion, and common desires to promote the holy influence of its laws, strong enough to bind our hearts together, though our speculations may sometimes work asunder? Is there not, amidst all the varieties of discipline and faith, enough left to us in common to preserve a unity of spirit?— What though the globes, which compose our planetary system, are at some times nearer than at others, both to one another and to the sun, now crossing one another's path; now eclipsing one another's light, and even sometimes appearing to our short sighted vision to have wandered irrecoverably, and to have gone off into boundless space; yet do we not know that they are still reached by some gental beams of the central light, and conting in the still dest abberrations, to gravitate to the same point in the system? And may we not believe, that the great head of the church has always dispensed, through the numerous societies of christendom, a portion of the healing influences of his religion; has held them invisibly together, when they have appeared to be rushing farthest asunder; and through all the order and confusion, conjunction and opposition, progress and decline of churches, has kept alive in every communion a supreme regard to his authority, when clearly known, as a common principle of relation to him and to one another?"

Agar said, "Give me neither poverty nor riches;" nd this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they gall and pinch us, but if too large, they will cause us to stumble and to trip. But wealth, after all, is a rela-tive thing, since he that has little and wants less, is

richer than he that has much but wants more. True contentment depends not upon what we have:—A tub was large enough for Diogenes, but a world was too little for Alexander.-Lacon.

When the council of the Royal Society honored Dr. Priestley by the presentation to him of Sir Godfrey Copeley's medal on the 30th of November, 1793, Sir John Pringle, who was then President, delivered on the occasion an elaborate discourse on the different kinds of air; in which, after expatiating upon the discoveries of his predecessors, he pointed out the partic-ular merits of Priestley's investigations. In allusion to the purification of a tainted asmosphere by the growth of plants, the President thus eloquently and

ALL THINGS USEFUL.

piously expressed himself: "From these discoveries we are assured that n vegetation grows in vain; but that, from the oak of the rest to the grass in the field, every individual plant is serviceable to mankind; if not always distinguished by some private virtue, yet making a part of the whole which cleans and purifies our atmosphere. In this the fragrant rose and deadly nightshade co-operate; nor is the herbage nor the woods that flourish most remote and unpeopled regions unprofitable to us, nor we to them, considering how constantly the winds convey to them our vitiated air, for our relief and for their nourishment. And if ever these salutary gales rise to storms and hurricanes, let us still trace and revere the ways of a beneficent Being, who, not fortuitously but with design, not in wrath but in mercy, thus shakes the water and the air together, to bury in the deep those putrid and pestilential effluvia which the vegetables on the face of the earth had been insufficient to consume.

Exhortation to the Citizens of London in 1657.

"Thus much in general; for yourselves in particular, as God hath made you a city, so do ye principle out goodness to the land; for a shame it were for the sourcest fruit to grow upon the top-branch, or the worst scholars to be in the upper form. Shall ye be taught duty from abroad, or learn conscience of the country? Shall the man in russet direct thee in thy furs, the leath-The following beautiful quotation from the concludthe the citizen? Shalt thou mind nothing but the on the monument of Dr. Hawkesworth, in Bromly vent of thy ware, and the sale of thy merchandise? yes, thou hast another trade to look after; a citizen should show to his customers the best patterns of holy life, and open the packs of religious precedents; a city should be the burse and magazine of virtuous demeanors, or else it will be said, that the citizen doth study nothing but himself, and that his counting-house is his conscience, and his penny his God. Oh, therefore God hath given you honor; maintain your honor, let the great wheel of virtue stir here, and the morning star of grace shine here. Let not the miry ways be cleaner than your paved streets, and the thatched sheds be neater built than your tiled houses. Let not the countryman, when he cometh amongst you, be loaded with the smell of your intemperance, or recoil at the sight of your fraud, or blush at your neutralizing, or be ready to deride your pride, or to hiss at your malice, or to freeze with your devotion, or to drop down dead with seeing the blood of oppression sprinkled upon the stones of your streets; but prepare choice sights for the countryman's eye, that he may go home, and say, 'I have seen the phonix of religion, the paradise of piety, the temple of the Holy Ghost, the suburbs of heaven; I have learned grace out of every citizen's mouth, and bought bargains of sanctity at every shop, enough to stock myself and supply all my neighbors. Thus shall ye show yourselves to be a flourishing city, when ye are as full of professors as traders; and of saints as merchants; when ye have trafficked for godliness at every port, and fetched home the true pearl farther than the Indies."

CONVERSION AT THE AGE OF 100 YEARS. The following brief account of Mr. Luke Short, who since, at the advanced age of one hundred and sixteen

charles I. in 1694.

Shortly after this time he became a seaman, sailed to America, and fixed upon Marblehead as the place of his residence. There he married, and was blessed with a family of children.

From Marblehead Mr. Short sailed regularly in the merchant service, until being advanced in life, some change of employment became necessary. He then removed from that place and settled in Middleborough, Plymouth county, Massachusetts. Here he resided until the day of his death.

When ahundred years old, his strength was sufficient

to enable him to work on his farm, and his mental faculties were but a little impaired. At this advanced age, he was sitting down one day in his field, and calling to mind some of the most remarkable events of his life, particularly of his routh. His memory fastened especially upon the following fact. When quite a boy, he had heard the venerable John Flavel, whose praise

has long been in the churches, preach from the words
"If any man love not the Lord Jesus Christ, let him
be anathema maranatha." He recollected a considerable part of the discourse, which was exceedingly pun-gent and solemn, particularly the explanation of the

gent and solemn, particularly the explanation of the words anathema maranaha, "oursed with a curse, cursed of God with a bitter and grievous curse."

Connected with the delivery of the sermon was one event, which made a deep impression on the minds of the audience, and which was now called to recollection by Mr. Short. When Mr. Flavel arcse to pronounce the benediction he paused and said, "How shall I bless this whole assumbly, when every person in it who loveth not the Lord Jeans Christ is anathema maranatha?" A Barner who happened to be present, fell to the floor, overwhelmed with the solemn conviction which this question carried home to his bosom.

The recollection of this sermon, and of the circumstances attending it, were the means used by the Spirit of God to awaken Mr. Short's attention to the subject

of God to awaken Mr. Short's attention to the subject of religion at this advanced age. He obtained mercy through the merits of a crucified Saviour, joined the first Congregational Church in Middleborough, and to the day of his death, which took place in his 116th year, gave pleasing evidence of piety. God, who in answer to prayer, added 15 years to the life of Hezekiah, added 16 years to that of this venerable man, after he had been born when he was old.

ENTER NOT INTO TEMPTATION.

A plain countryman who was effectually called by divine grace, (under a sermon on Zech. iii, 2. "Is not this a brand plucked out of the fire?") was, sometime afterwards, accosted by one of his former companions, and strongly solicited to accompany him to the alchouse: but the good man steadfastly resisted all his arguments, saying; "I am a brand plucked out of the fire." His old companion, not understanding this, he explained it thus: "Look ye," said he, "there is a great difference between a brand and a green stick; if a spark flies upon a brand that has been partly burnt, it will soon catch fire again; but it is not so with a green stick. I tell you I am that brand plucked out of the fire, and I dare not venture into the way of temptation, for fear of being set on fire again."

Wisdom .- A wise man values himself upon the core of virtue, and not of opinion; and thinks bimself neither better nor worse for what others say of him.

SAILORS' T PRIEND

A NEW PLAN FOR THE BENEFIT OF SEAMEN.

The Rev. Mr. Brigham, one of the missionaries sent by the American Board to explore South America, in a letter to the Rev. Mr. Jenks, of Boston, dated Buenos Ayres, August 3d, suggests the expediency of sending missionaries to all the principal ports in the world, visited by English and American seamen. The plan is worthy of serious consideration. The following is an extract from his letter.

"For several years past there has been, in England and America, a growing and very laudable regard for the moral welfare of seamen, a regard which has fur-nished them, to some extent, with Bibles and Tracts, and provided them, in many instances, when at home, with the preaching of the gospel. My wish is to ask, whether all these methods of instruction cannot be extended, and in the following manner; viz. by sending out from time to time judicious, faithful missionaries to those foreign ports, which our vessels most visit, and where there is no religious instruction?

and the practicability of such a measure

"Many of the owners, and some of the officers, of our merchant vessels, are men of religious character, and feel deeply anxious for the seamen in their employ; and I have little doubt, that many opportunities might be found, where a missionary might be conveyed to a foreign port, and returned again, with little or no expense to the public. And as to the great utility of such a missionary, the doubt is still less. He might, on the voyage, act as chaplain, preaching on the Sabbath to the fifteen or twenty on board, and holding evening prayers, in good weather, on the deck. He would have also, the best opportunities for private conversation with the sailors, and for causing them to read, and even hearing them read, the Scriptures; and would, by his presence, prevent much profaneness. On arriving at the foreign port, he would find an increased number, who would stand in perishing need of his labors.

of his labors.

"Suppose, for instance, he were to come to this place, or to Rio Janeiro, he would probably find at either place, not less than forty English and American vessels, and as many as four or five hundred souls connected with them. Among this number, he might, from what I have observed, expect to meet with seve ral pious officers, and many others who are intelligent gentlemen of fine character, ready to encourage his benevolent exertions. On board of some central ves-sel'he might hold religious meetings, and, by taking out with him a quantity of Bibles and Tracts, might soon supply all, who should be destitute, with these

treasures.
"Should he continue in port six weeks, or two months, he would see many of these persons go to sea, and their places supplied by others, to whom also he would be useful. In many cases he could doubtless stay after the departure of his former vessel, and return home in some other at a subsequent period; la died in Middleborough, Massachusetts, about 70 years boring among the returning crew, as he did with the

since, at the advanced age of one hundred and sixteen years, and who was converted when a hundred years old, is from the American Baptist Magazine for February.

Mr. Luke Short was born in Dartmouth, county of Devon, England, where he lived until he was about 15 years of age. He recollected to have seen Oliver Cromwell, witnessed some of his most memorable achivements, and was present at the beheading of Charles I. in 1694.

Shortly after this time, he became a seaman, sailed restraint.

ENT. father in writing to ay of judgment was great white throne, efore him; my wife I could not see my this, I must go and and of the judge, and the utmost despair-ught hold of me and

part. I said, 'my passible, to get you I took them all with judge, I thought he what do thy children t take thy warning at share with thee a cursed.'" At these e all sitting together, to them my dream.
t one, then another,
Five of them are re-I, I believe, the Lord that I doubt not he

of loving our enemies baying and impossible e, when resolved into is to be at peace with , so long as we con-

-Western Paper.

Christ in a book, as out to come near unto him, is quite another

but with one tongue, ice as much as they e would suppose that tongues, and one eye, to observed the loss. every thing, who have

COMMONWEALTH OF MASSACHUSETTS.

BY MIS HONO MARCUS MORTON, Governor, and Commander in Chief of the Commonwealth of Massachusetts.

A PROCLAMATION

For a Day of Public Fasting, Humiliation and Prayer Our pious forefathers, at their first settlement in this Commonwealth, moved by a deep sense of their constant dependence on the Providence of the Almighty Ruler of the Universe, scrupulously set apart, early in every season, a day of solemn Fasting and Prayer, to propitiate His mercy, and to supplicate His support A custom, thus consecrated in its origin, has been religiously observed through succeeding years; and the Executive of this Commonwealth has invariably, at the approach of every Spring, designated a day on which all religious communities and individuals were enjoined to prostrate themselves, at the same time, be fore the Throne of Grace, to acknowledge the insufficiency' of their own strength, and their manifold trans gressions, and to implore protection and forgiveness from that Being, by whom the very hairs of our heads are all numbered. Such a custom well deserves to be perpetuated; and I feel that, by the visitation of God in depriving this Commonwealth of its late venerated Chief Magistrate, it has become my duty to cause it to be solemnly observed.

I have therefore thought proper to appoint, and by and with the advice and consent of the Council, I do appoint THURSDAY, the seventh day of April next, to be observed throughout this Commonwealth, as a day of Humiliation, Fusting, and Prayer: And I do request the Ministers and People, of every denomination of Christians, within the same, to assemble themselves together on that day, at their respective places of public worship, that we may, with humble and contrita hearts, unitedly acknowledge before Almighty God His numberless and unmerited bounties and bles ings to us and our ancestors; and especially that, by His holy guidance, He led them from intolerance and persecution to this Western wilderness, to exercise and enjoy the sacred rights of conscience;—That here His worship should be restored to the primitive purity and simplicity of the Gospel, and temples reared to His Holy name, in which He should be adored in spirit and in truth;-That He taught them by His spirit, to establish constitutions of civil and religious equality and liberty, under which "the rights of property and of persons are secured, and the invaluable blessings of the Gospel are freely enjoyed by all, in their worship of the Deity according to the dictates of their own consciences, with none to molest or make them afraid;— That He inspired them with wisdom to conceive, and courage and strength to achieve the emancipation of our country from a foreign and oppressive yoke, and to devise and perfect a system and union of free governments, under which we have been prospered above all the nations of the earth ;- That He cast our lot in a country, the salubrity of whose climate contributes to diminish and mitigate our diseases, and the fertility of whose soil furnishes abundant means for our comfort and subsistence; whose population is industrious and virtuous; with wise and faithful legislators; with equitable, salutary, and humane laws, and learned men and upright judges to administer them.

unworthiness of the least of His favors; and fervently to supplicate His forgiveness, through the intercession procuring a larger supply "to keep Sunday with," and merits of our Mediator and Redeemer. And at that is attempted to cross the river, between the house the same time that we look to His Grace alone for a of Jonathan Daniels of Franklin and that of Samuel remission of our sins, let us, with united voices, imremission of our sins, let us, with united voices, im-plore the continuance of His favors and blessings upon us and our common Country ;- That He will preserve ey which he said was due him from Mr. C.: but was peace within our borders, and that wars and rumors of wars may be heard no more in the land:—That He in many places. He left the house of Mr. Daniels will deign to sanction our civil institutions, and confirm the basis on which they are placed by the equal shown into the road leading over the bridge, a little suffrages of a free people ;-That He, in whose hands tion that wasteth at noon day;—That He will give us health of body and peace of mind; will chasten the passions, that all the days of our lives may be days of sun in the firmament and scatters plenty on the earth, will cover our hills with flocks and herds, and our valleys with corn, and will crown the year with abundance ;-That He will promote Agriculture, Manufactures, and the Mechanic Arts ;-That He will pre-—That He will prosper our navigation, our commerce, and our fisheries;—That our Seamen may be preserved amidst the perils of the Ocean; our Mer
Medway, Feb. 21, 1825. chants bring riches from far Countries; and our Fishermen draw treasures from the depths of the sea. That He who is the source of all knowledge and wisdom, will look benignantly upon our University, our Colleges, Academies, and common Schools, that from them may issue, continually, streams of learning, virtue and picty, until the whole people shall become enlighten-ed, virtuous, and happy; That the Ministers of the Gospel, while they exert themselves to maintain and vin-dicate the truth, may be endued with a spirit of candor, charity, and brotherly affection towards each other, and towards all mankind, not condemning those who may differ from them, but leaving them justice and mercy of the Common Judge and Father of all. That He who has promised that the knowledge of the Long shall cover the earth as the waters cover the sea, will graciously vouchsafe His blessing upon the laudable exertions of good men to disseminate a knowledge of His Holy Scriptures throughout the world; That the benign influences of Christianity may be universally seen and felt; That pure and un-defiled religion may prevail in every heart, and all the ends of the earth see the Salvation of God. And it is recommended to the people of the Commonwealth to abstain from all labor, mirth, and recrea-

tisn, inconsistent with a religious observance of the day.
Given at the Council Chamber in Boston, this twen-

Lord one thousand eight hundred and twenty-five, and in the forty-minth year of the Independence of the United States of America.

MARCUS MORTON.

By His Honor the Lieutenant Governor, by and we the advice and consent of the Council.

EDWARD D. BANGS,

God save the Commonwealth of Massachusetts! ---

The Governor of Maine has issued his prock tion, appointing the 7th of April next, to be cas a day of humiliation, fasting and prayer.

MISCELLANY.

Advantage of early instruction.—About eight or tenyears ago, a gentleman of the name of Money, went from Bombay to the Mahratta country, to obtain change of sir for the benefit of his family's health; when, what is now going to be stated took place. Mr. Money took up his about thirty miles from Poonah. It is the custom of Europeane in the morning and in the evening, to take an airing in a carriage, or on horseback, or on foot, an airing in a carriage, or on horseback, or on foot, and when the sale of air and excreme, are entrusted to the care of servants; and thus one of Mr. Money's ervants named Saumy, having charge of his master's youngest daughter, a little girl of about three years old, took her out one day having charge of his servant was a rigid Hindeo, and as they were going along they care

figure of a bull carved in stone; hereupon Saumy left his little charge, stepped aside in haste, and offered to garden which fronted the cottage alarmed her. She the stone bull his devout adorations. When he returnthe stone bull his devout adorations. When he returned, the following dialogue took place. The little girl began by saying: "Saumy, what have you been worshipping the stone bull for?" Saumy replied..." Oh, missy, that is my God," The little girl with childlike simplicity replied, "Is this your god!—then your god can neither see nor hear, nor is he able to move. My can neither see nor hear, nor is he able to move. God sees every shing-My God made you, made me,

made every thing." Mr. Money staid four months in the neighborhood during which time, whenever Saumy took the little child abroad he never failed to pay his adorations to the stone bull; and the dear child never failed to rebuke him for it. It is surprising, however, that he never was angry with her on this account; but, on the contrary, became exceedingly fond of her; and when he heard his master was going with his family to Eng-land, he was much cast down in his mind, and said to her, "What will become of me when you are gone away? I have no father, no mother, no friends; where shall I go? She replied, "O Saumy, why are you so sad?—If you love my God he will be your father and your mother too."

The old man, then weeping said :- " I will certain ly love your God."—She replied, "then you must learn how to worship him;" and she afterwards taught him the prayers, and hymns, and other helps to deve tion, which she had learned of her parents. After this, one day when Mr. Money, according to his custom, was engaged in family worship, Saumy, of his own ac-cord, came into the room, took his turban from his

head, and knelt down to prayer.

From thenceforth he began to lead a new life; and was anxious in his search after the way of salvation: and so much was he in earnest, that to accomplish his design he began to learn the English language; to which he applied so vigorously, that, having mastered the letters, he was soon able to commence reading the

From the above we learn the importance of impart ing instruction to youth; in virtue of it we see an old man taught the way of salvation by a little child, and put into the path of present, as well as cternal happi-

Sunday School Anecdote. - In a late Sunday School examination, the teacher mentioned that direction of the wise man, "buy the truth and sell it not." He emarked, that he that buys the truth makes a good bargain; and inquired, if any of them recollected any nstance in Scripture of a bad bargain? I do, replied a boy, Esau made a bad bargain when he sold birthright for a mess of pottage. A second said, "Judas made a bad bargain, when he sold his Lord for thirty pieces of silver." A third said, "our Lord tells us he makes a bad bargain, who, to gain the whole world loses his own soul." Sunday School instruction goes farther still; in many cases it renews the heart and life.

FROM THE RECORDER AND TELEGRAPH. A WARNING TO LOVERS OF RUM.

Drowned in Charles River, on the night of the 19th nst. Mr. Luther Ellis of Holliston, aged 58. It is While we recognise the innumerable mercies and bounties of our Heavenly Father, it becomes us with humility and deep contrition, to confess our ingratitude, our multiplied and aggravated offences, and out which was found in his pocket.) So intent was he on he spoke of going across to obtain a small sum of mon cautioned against attempting it, as the river was open distance above: but it seems he altered his course. is the breath of all mankind, will keep us from the and attempted to cross over to Mr. Clarke's and was pestilence that walketh in darkness, and the destrucbut a determination, even at the bazard of his life, to obtain wherewith to pay for a gallon of rum; together desires of our hearts and subdue the turbulence of our with a fear (as be expressed it) that the store would be passions, that all the days of our lives may be days of shut before he should be able to accomplish his design passions, that air the days of our lives in the sum in the firmament and scatters plenty on the earth, dent, this unfortunate and thoughtless man was in company with one of kindred habits, when the sexton of the parish passed by with a hearse. They were heard to trifle with the solemnities of death; one observing to the other "now is a good time to ride on that carserve the poor from a scarcity of bread, and succeed the labors of all:—That if e who hath bound the waters they proceeded to cast lots, to see on whom the lot with a garment, will smile upon those who go down to should fall to be carried first. About 48 hours from in ships and do business upon the mighty deep; that time, the same sexton, on the same hearse, con-

ANOTHER WARNING!

Extract of a letter to a gentleman in this city, dated Reading, Penn. Feb. 14.

sudden death occurred in this A man, who had retired in health on the preceding evening, was found dead in his bed. He was a notoriously wicked man—a great swearer, drunkard, &c. He made nothing of ridiculing all kinds of preaching; he would even hold meetings and have mock preaching. The day before his death he went into a tinner's shop, and told him to make a tin coffin-ridiculing, at a most shocking rate, the appearance of death, and imprecating the Almighty in e most heaven-daring manner. Thus are the wick ed driven away in their wickedness. It is to be hoped this awful visitation will have a good effect on his vicious companions."

HORRORS OF WAR.

Some of the horrors of this scourge of nations are glaringly depicted in the following pathetic story, co- day School Union. pied from the London Literary Gazette, which the editor asserts is founded on facts which actually occurred; and that the orphan referred to is still alive. What Christian can read it, and not pour forth the desires of his inmost soul to God, that he would restrain the madness of the nations, and cause them to "learn war no more?"-What Christian can read it, and not do all in his power to disseminate the blessings of that pure gospel which breathes peace on earth and good will to men?-Christian Mirror.

"Bill Nelville was our messmate, and used to tell us a little of his history. And so, sir, he was brought up in a country village, and loved his wife when only a little girl and he went to sea thinking to make his fortune for her sake. Well, he got to be master of a merchantman, and then they were married. Who can describe the pleasure of that moment when their hands were spliced at the altar, and he hailed her as his own! 'O!' said Mary, 'should you never re-'O!' said Mary, 'should you never return, what shall I do? where shall I pass Advantage of early instruction.—About eight or ten-ears ago, a gentleman of the name of Money, went one hand clasped in hers, the other pointed to the

to an ancient Hindoo temple, in front of which was the | Maker, and weep over her sleeping child. The sun | opened the casement, and put aside the woodbinebeheld, delightful, yet agonizing sight—her dear, her long monrned William, handcuffed, between two soldiers, while others with their side-arms drawn, seemed fearful of loosing their prey. His face pale, and his emaciated body worn down with fatigue and sickness, his spirit seemed ready to quit its frail mansion, and was only kept to earth by union with his wife. Mary forgot all, and clasped him in her arms; but the rattling of the irons pierced her soul. I do not mean to condemn the policy, sir; but 'tis a cruel practice, that of pressing. Ah! I remember it—though I always served my king, God bless him! Yet I've witnessed many an aching heart, and heard many a groan of agony. But to proceed, William was press hastened into the cottage, and wrapping the sleep-ing babe in its blanket, she prepared to accompany him. Cannot you picture to yourself the first glance which the wretched parent cast upon the child? O, t was a sad, sweet parting that wrung the soul! I shall pass by their meeting, their dear delight, their bitter anguish. If you can feel, it is already engraven on your heart. Suffice it to say, William had been shipwrecked on the African coast, and though he had lost the whole of his property, heaven had saved his life, and his the only one. Sickness came on him, and but for the humanity of a poor untutored negro, he might have breathed his last. She was blackhe was a negro; but God searches the heart. He had procured with much difficulty a passage home.

The ship arrived: he set out and walked many a weary mile, led on by love, and cheered by hope, till the roof of his cottage appeared in view. Here he sunk upon his knees, and powed forth his trembling anxiety, and fervent petition. A sailor can pray, sir, and it matters not, so it be right, whether it is in a matted pew, a church, or swinging like a cat at the mast-head. He arose and with hastier step reached the wicket, when-but I dare not repeat the story-I've wicket, when—out I dare not repeat the story—I've told you already that he was pressed. Well, he was drafted on board of us, and his dear Mary permitted to be with him. The evening before the action, she was sitting on the carriage of the bow gun, with her baby cradled in her arms, and William by her sidethey were viewing with admiration and delight, the beauteous scenery displayed by the sinking clouds in a thousand fantastic shapes, tinged with liquid gold streaming from the setting sun—and caressing the little innocent, while all the parent kindled in their hearts. But hark! a hoarse voice is heard from the mast-head-all is hushed. 'Hallo,' said the captain a sail on the larboard bow, sir, 'What does it look ike? I can but just see her, sir, but she looks large.'
Mr. Branks,' said the captain, take your glass aloft and see if you can make out what she is. Call the -turn the hands up-make sail.' In an instant all was bustle; the topmen were in their station and every man employed, and in a few minutes eve ry stitch of canvass was stretched upon the yards and booms. The officer that was sent aloft reported it to be a ship of the line, which looked like a foreign-

er. Every heart was now elate, but Mary's—it might be an enemy! O that thought was dreadful! And as William conducted her below, the tears chased each other down her pale face, and the heavy sigh burst from her gentle bosom. William mildly reproved her, and again pointing to heaven, flew to his post. The stranger had hauled to the wind, fired a gun, and hoist-ed French colors. Up went ours with three cheers resounding through the ship, and broadside upon broad de shook her groaning timbers. Where was Mary William was first in every danger. Three times we boarded the foe but were repulsed. Dreadful grew the scene of blood and horror through the darkning of coming night. No one bore tidings of the fight to Mary, save the poor sailors whose shattered came to suffer amputation, or the wounded wretch to be dressed, at which she assisted with fortitude. Two hours had passed in this awful suspense and heart rending anxiety, when a deep groan and piercing shriel from the lower deck convulsed her frame. She knew to the spot. Soon she found the object of her search. His manly form mangled and shattered; that face once ruddy with the glow of health, now pale and con-vulsed, the warm blood streaming from his side and breast; he saw her too. 'Mary!' said he, and raising his feeble hand, pointed to heaven—it fell—and William was no more! Sinking on the lifeless body of

MASSACHUSETTS SABBATH SCHOOL UNION. The Committee appointed at "a meeting of the

divided."

connected with the various religious societies of differ ent denominations in the City of Boston, held on the 6th of October, 1824, to consult upon the expediency of forming a Sabbath School Union for the Massachusetts, to be auxiliary to the American Sunday School Union," &c. met on the 23d inst.; and after consultation on the subject referred to them unanimously adopted the following resolutions.

1. That it is expedient to attempt the formation of Massachusetts Sabbath School Union, auxiliary to the American Sunday School Union.

2. That this committee invite, by a public notice to be given hereafter in a suitable ious newspapers published in this city, the various Sabbath School Societies and Associations in this Commonwealth to appoint each a delegate to meet, in Boston, at such time in Election week, and at such place, as shall hereafter be determined upon by this committee, for the purpose of organizing, if it shall be thought expedient by said meeting, a Sabbath School Union for the State, auxiliary to the American Sun-B. B. WISNER

FOREIGN MISSIONS.

The amount of moneys paid over by the Treasure of the Auxiliary Foreign Missionary Society of Bos ton and vicinity* to the Parent Society, from its for mation in 1812 to the close of 1824, is \$11,775 73. Other donations by persons residing in Boston to the same object, but paid directly into the Treasury of the Board, from August 31, 1819 to the close of 1824, \$23,656, 27. Also from persons residing in Boston towards the support of a printing establishment in Western Asia, during the four last years, \$7,265. Also from the "Gentlemen's Associations" formed las December, \$2,500. Ladies' Association, \$388. Total \$45,585. Total since the beginning of 1819, more than \$40,000.—Rec. and Tel.

* The sum received from other towns is trifling; such meys being generally paid directly to the Treasurer of a Board.

Washington, Feb. 19, 1825.
COLONIZATION SOCIETY.
The 8th anniversary meeting of the American Colonization Society was held last evening, in the Court Room at the Capitol. It was attended by an audience of high respectability. Several of the judges of the Supreme Court were present, as well as eminent members of the Bar, and many of the Reverend Clergy.—
The number of ladies, too, who ariginated the present

This document, which is of considerable length, terpreter and a native preacher, with great success the whole an encouraging view of the presents, upon the whole, an encouraging view of the state of this great and interesting enterprise. Mr. Gurley, who returned a few months ago from a visit to the Society's settlement at Liberia, gives a cheering the state of this country of the conversion of his country on the work; and several other members of the same ing account of its condition and prospects. Some ils, as might have been expected, were found to exist there; but these have been greatly mitigated, i not wholly removed. The arrival of the new colonists, who sailed from this country early in the year, produced the liveliest joy. The town of Monrovia is increasing with rapidity; its defences are complete, and its inhabitants, for the most part, are contented and happy. The Society's attempts at home, toward an augmentation of its funds, have not yet met with that success they so well deserve—but the Directors are animated with a determination to persevere in their laudable efforts until they shall have succeeded in rendering the undertaking an object of national enter-prise. When this point shall have been reached, they look upon complete success as certain. The death of Gen. Harper, received an appropriate notice, and his enthusiastic devotion to the great design of the Society was commemorated with becoming eulogy.

Improvements in Buenos Ayres .- Mr. Parvin, one of the American Missionaries at Buenos Ayres, writes to the Rev. Dr. Wilson of Philadelphia, under date of October 7th, as follows:

Within a few years there has been a great change for the better here. Free schools and other schools have been established. The sum appropriated by the government, for the general purposes of education in this province, (having a population of about 120,000, more or less,) is between 90 and 100,000 dollars during the present year. A similar sum is about to be

et apart for the like purposes in the year ensuing. Reforms have been made in the civil, military and ecclesiastical regulations of the country. The general opinion is, that the time is not far distant when intolerance will cease. Indeed, toleration to a considerable extent, already exists. Religious meetings attended by foreigners, have been held regularly, without any disturbance, for some months past. A Sab-bath School has been opened for Protestant children. The Scriptures are finding their way into families of the first respectability. On this subject, I could mention facts, which have come under my own personal observation. And what is quite as indicative of a favorable change, is, that though it is very generally, if not universally, known among those who know any thing of me, that I am a Protestant preacher, yet, in my academy there are now thirty Spanish youth, many of them connected with the first families of the lace. Of their own accord, and with the consent of their parents, the greater part of the boys in my academy, are, for the sake of learning English, now reading the New Testament in English .- New-York Observer.

MISSIONARY INTELLIGENCE.

SOUTH AFRICA.

Further Extracts from the Wesleyan Missionary Notices It is among the most interesting effects of modern issions, that they have been the means of elevating into knowledge, morals, and civil happiness, some of the most degraded, the most wretched, and the most the most degraded, the most wretched, and the most contemned of human beings. The Hottentots of South Africa were formerly thus classed; and many nousands of them, alas! still remain neglected, ignorant, vicious and sordid. But by the blessing of God upon the labors of his servants of different societies, to many of them the gospel has proved the power of God unto salvation; and where it has been receivof God unto salvauon; and where it has been ed in truth, it has produced the most happy effects upon their outward condition. Of this, the Wesleyan Missions in South Africa, among others, have afforded many encouraging instances; and with every succeeding year, are extending the light, the sanctity, and the happy external influence of the religion of Christ, mong various and distant Hottentot tribes.

Khamies Berg was the first Wesleyan Mission Sta-tion established in South Africa. Mr. Shaw was the instrument of commencing the work; and in a late visit he paid to it, from Cape Town, he thus striking-ly draws the contrast between the Pagan and Christian condition of the natives, with reference to their

civil affairs. "It is seven years to-day since we first reached this lofty situation. Bless the Lond, O our souls, and forget not all his benefits. This institution afher arms! when, O mysterious rovidence, at that very moment, when senseless and inanimate, a ball entered through the vessel's side—it pierced her bosom! Need I tell the rest? they were pleasant and lovely in their lives, and in their death they were not divided."

and forget not all his benefits. This institution at the dreary wilds we have been crossing during the week last past. Instead of a barren wilderness, presenting nothing but sterility as far as the eye can reach, here are fields waving with corn, and ripening apace for the teeming harvest Instead of noxious water, which the cattle often refused to drink, here are numerous fountains, ever sending forth their crystal streams. Instead of a parched desert, destitute of verdure to relieve the languid eye, here are gardens, presenting vegetables in abundance, and trees richly laden with fruit. Instead of some Kraal, which used never to hear 'the sound of the church-going bell,' these rocks, and these dales now smile when the Sabbath appears; and a goodly company, who dwell on high, join together in calling on the name of the Lord, and in shouting his praises

from the tops of the mountains. Thus, the arts of plowing, sowing, gardening, build Thus, the arts of plowing, sowing, gardening, unita-ing, and other useful employments, have been intro-duced by Christian Missionaries; a wandering tribe has been located, and health and comfort generally diffused. Industry and cleanliness have been produced also among a people even to a proverb indolent and filthy—a proverb which has passed into all European nations. The cultivation of fields, gardens, &c. noticed above, is in proof of the former; and as to the latter, the congregation assembled at the Chapel, pre-sents a delightful proof of improvement, and, with respect to the Pagan Hottentots, of contrast. The sai effect, as to cleanliness, has been remarked among the Hottentots under instruction in Albany, where the children of the schools appear as decent in their dress, and as cleanly in their persons, as the children of the and as cleanty in their persons, as the children of the peasantry in England. Some years ago, Infidelity, in its sarcasms against all such attempts, predicted that the Hottentot would never be made atter industrious or cleanty; but the facts are now too obvious and palpacleanty; but the facts are now too obvious and palpa-ble to be denied; and what is more, many of these despised and neglected children of Ham, have been made Christians in truth. The religious societies at Khamies Berg and other places, exhibit a number of our fellow-beings, who outcast as they once were, no true Christian at home would hesitate to call his brethren in Christ Jesus. They have been made "partakers of like precious faith;" and call daily on the name
of the Lord Jesus, "both their Lord and ours."—The supposed weakness of their intellects is another notion which has been corrected by the effects of Christian missions. So far from not being capable of instruc-tion, they have generally shown great quickness of apprehension, as well as docility; the schools have afapprehension, as well as docility,; the schools have af-forded the greatest encouragement in the progress of the children; and it is a delightful reflection that our the children; and it is a delightful reflection that our Holy Scriptures are now read, and hymns of praise to our Redeemer ever blessed, are laid up in the memories, and sung by the tuneful lips of many hundreds of a dregraded class of people, for whose souls no man, formerly, cared, and who were left to themselves because judged incapable of improvement. How marked are the moral miracles of our religion—the blind are the deaf here, and the dead lies.

zeal for the conversion of his countrymen active and ardent. He has a brother, also employed in the same work; and several other members of the family are emizent for their Christian simplicity and pietly.

The following is the touching account which Jacob gave of his conversion, a few years ago, in a letter to

"Africa, Leelie Fonteine, November 19, 1819 KNOWN, BUT REVERED GENTLEMEN-

Unknows, get revered Gentlemen—
The salutations which you sent I received from our beloved teachers, and wish you and the society much peace and prosperity in the name of our Lord. I have long been desirous of writing you concerning my former and present state, but on account of weakness that Durch language, I have been hindered. former and present state, but on account of weakhers in the Dutch language, I have been hindered. Those, however, that your goodness will excuse and wink at

mistakes.

Before I heard the gospel I was in gross darkness "Before I heard the gospet I was in gross darkness, ignorant of myself as a sinner, and knew bot that I had an immortal soul; nor had I any knowledge of the standard had an immortal sour; that had a so stupid, that when a Hottentot came by us who prayed to the Lord, I thought he was asking his teacher* for all those thing. of which he spoke in his prayer. Sometime after the of which he spoke in his prayer.

another Namacqua came upon our place; he spoke much of sin, and also of Jesus. By means of his conmuch of sin, and also of Jesus. By means of his conmuch affects and much affects. much of sin, and also of Jesus. Ly means of his conversation I was very sorrowful and much affected, and versation I was very sorrowate and mace anected, and knew not what to do. My mother having some leaves of an old Dutch Psalm-book, I thought if I eathern I might an old Duten Framework, a thought reatment night there find comfort. I ate the leaves up, but my sorron was not lessened. I then got upon the roof of an old was not lessened. I then got upon the root of an old house to pray, thinking that if I were high the Lord would hear me better; but I found no deliverance. I then ate all sorts of bitter bushes, for I thought the Lord then at the last was then ate all sorts of bitter busnes, for I mought the Lord might possibly have mercy on me. But my heavings did not then go away. I then heard that I mut gue my cause ever to Jesus, and I tried to do so, by which I found myself much lighter. There was then no one in this country to tell us of Jesus, and I desired to the Great River to learn from the word. go to the Great River to learn from the word.

"I was now persecuted both by black and white.
The farmers said, if I were taught by missionaries w should be seized as slaves. Some said I was made and my mother, believing the Christian men, my over me. After this, a missionary, on his journey to Pella, remained some weeks with our Chief; but bing in the Bushman Land with his cattle I heard noting. Then our Captain and four people went to seek one who could teach us. I was at this full of joy; and when they returned, and I saw our teacher, whom the Lord had sent us, that was the happiest day for me that I ever knew. Through the word that the Lord gave our missionary to speak, I learnt that my heart was bad, and that the precious blood of Jesus alone cleanses from sin. Now I found that Christ is the way, and the sinner's friend. I feel pity over all people who do not know God. I often feel sweetnes for

my soul whilst I speak about the gospel, and my own experience in the Lord.
"Before our English teacher came we were all sitting in the shadow of death. The farmers around us told us that if we prayed they would flog us. Some of them threatened to shoot us dead should we Name quas call on the name of the Lord. They said we were not men but baboons, and that God was blasphemed by the prayers of Namacquas, and would pun-ish us for it. Now we thank the Lord he has target us that he has also given his Son over to death for We hear that English people pray for us ad hope they will not forget us.—The society of all praying people are by me saluted.

" An unworthy Name "JACOB LINES."

Jacob has occasionally taken excursions among the Bushmen and other tribes, to instruct them in the go-pel, and has often endured great bardships; but he has been chiefly attached to the Khamies Berg Station, where he has given very important assistance to the missionaries who in succession have been station

* "This was the late Mr. Albrecht, long a missionary at the warm bath and Fella. The Hottentot above mentioned held service amongst the people where he happened to go: Jacob heard him pray, but had no idea of God as a Being to be thu addressed. * How shall they call on him in whom they have not believed."



WEDNESDAY, MARCH 2, 1825.

*EVIVALS.

By a letter from the Rev. J. W. Hardy, we learn the Methodist Society in Springfield, Massachusetts, is blessed with a gracious revival, in the progress of which, between 30 and 40 souls have been hopefully converted to God. The society in that place, although struggling with many difficulties, has been highly favored of the Lord. The class was first formed in 1815, and then consisted of only eleven members-there are now about one hundred and thirty-Their present house of worship being found too small to accommodate the increasing congregation, they have determined on building one more commodious, 50 by 70 feet. May the God of Israel continue to proper and bless them in all their endeavors to promote His glory and the best interests of their fellow men.

Extract of a letter from the Rev Moses Amadon, Chal-

ham, New York.
"I would inform you that the work of the Lordgee on beautifully in many places on this circuit. two hundred have been hopefully converted to the Lord within six months past."

CINCINNATI, Ohio, Feb. 5. By letters received in this city, we are favored with the pleasing intelligence that the work of religions is several places reviving. In Steubenville many have been awakened, and several made the subjects of converting grace. In Lancaster district, above four hun dred have been added to the Methodist Church since last September, and the prospects are such as to gitt reviving hopes of a continued and glorious ingathering reviving hopes of a continued and glorious ingathern of souls. In the town of Chillicothe, the work still souls. continues. Among those who were made partakers it, was a lad about twelve years of age. After givin satisfactory evidence that he had found the pearl great price, he was taken with an illness which shortly great price, he was taken with an illness which shortly great price. terminated in his death. During his affliction he man ifested great peace and composure of mind, and ex horted those around him to prepare for another wo after which he departed in the triumphs of faith. our own city, although we have not a general revira of religion, yet we are happy in being able to say that religious assemblies are large, and there is much apparent attention. Above sixty have been recei into the Methodist Church since last Septen we believe there have been considerable additions other churches. Let the friends of Zion unite in fervent supplication at the Throne of Grace, for the ad-

"His reign shall extend from the East to the West, Compose all the tumults of nations to rest, The day-spring of glory illumine the skies, And ages on ages of happiness rise."

Zion's Advocale. FROM THE METHODIST RECORDER.

The revival of the work of divine grace is deeply

their hope, and animate their zeal, while it elicits the grateful tribute of praise to Him who says: "Lo I ith you always, even unto the end of the world. erations I am induced to furnish e con with a concise account of the revival of religion you with a concise account of this revival of realignment which we have been favored on Schuylkill district. Since last spring the Lord has graciously visited almost every part of this district with the awakening regenerating and sanctifying influences of his spirit; hundreds of sinners have been converted from the error of their way, and believers have been built up in their most holy faith, many have resolved to a leave the principles of the doctrine of Christ and to go on unto perfection," and not a few have obtained the depths of humble love." During last summer and autumn I attended several Camp-meetings, all of which were specially owned of the Most High, and acompanied with remarkable displays of divine power and it should be particularly noticed that these meet and it should be partially as a single exception, commenced with the ings, without a single exception, commenced with the requirest tokens of Jehovah's presence, and continued o be increasingly solemn, impressive and powerful, ntil their conclusion. At each of them sinners were vakened, and souls were converted the first night and the work of God continued to advance with in reasing rapidity, till we were obliged to leave the onsecrated groves where we had assembled for the ship of God. From the Camp-meetings our brethworship of God. From the Camp-meetings our preth-ren and the young converts returned to their respective neighborhoods full of the Holy Ghost and faith, and produced a gracious influence on the different parts of the circuits where they resided. These Camp-meetngs were conducted with so much order and proprie ty, and were attended with so much present profit, and ty, and were attended with so much present protect and manifest reformation, that many who came to them who were prejudiced against the Methodists, were freed from all their prejudices, and decidedly advoca-ted their cause, and were ready to attend their ministed their cause, and try, and encourage their friends to do so—thus an effectual door was opened to preach the gospel to many who heretofore refused to hear it from "this sect that every where spoken against." It is delightful to e Evangelical truth in her triumphant march advancing from victory to victory, while deep rooted udice, and unrelenting bigotry fall and lay bleed-

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prejudice, and unrelenting bigotry lait and lay bleeding at her feet.

In this general revival of religion with which this district has been favored, Philadelphia, Rock-Run, Dauphin, Chester and Bristol have measurably participated; but Lancaster Circuit, and Kensington station have been specially visited. On the former the work of divine grace is extraordinary; it extends throughout the circuit, from end to end, and side to side; Columbia, Marietta, Bainbridge, Martic Forge, ch Town, Morgan Town, Springfield, Reading Church Town, Morgan Lown, Spring influence and Asbury, bave experienced the reviving influence of grace; there many have been brought from dark-ness to light, and from the power of Satan to God. On this curcuit hundreds have given themselves to the Lord and his church, and many more are inquiring the way to Zion with their faces thitherward. The

In Kensington Charge, since last June, the con-

gregations have been large, serious and attentive, and scores of persons have been deeply convinced of sin and hopefully converted to God; the seriousness at this revival has extended throughout the set ing this revival has extended throughout the seven ient, and many respectable young persons have ome members of the Methodist Episcopal Church May the Lord revive his work more and more, unti all the circuits and stations in this district become a the garden of the Lord, abounding in the fruits of ho

Yours affectionately, JOSEPH LYBRAND. Philadelphia, February 11, 1825.

COMMUNICATIONS.

Sir-I have read with pleasure, and I think I ca say with profit, in your excellent paper, the "Letter to the Methodists, by a Preacher." But there is on subject which I hope the Preacher will not fail t touch upon before he closes, namely, that of Missions for I am persuaded he will do it justice, (as he doe every other subject which he handles,) both as it res pects the friends and the enemies of Missions. An if there is not a Branch Missionary Society on h station, I hope he will use his influence to form one

before the next meeting of the Annual Conference.

IR. BADGER I retained no copy of the communication referred C. and have not received the Herald in which peared, nor can I at this time, recal the course emark into which the inquiries of A. K. led me.-four last correspondent will therefore excuse me, if give rather a loose reply to his free, and not unwe

me observations. I confess it gives me pleasure to find your page open to the discussion of the merits of the Education Society. I do believe that the great body of your d mination labor under some misapprehensions recting it, which a closer examination would not fr remove—the same misapprehensions that C. has andidly expressed. I will frankly declare for myse at if I believed the Society in question to be "se arian in its object," no considerations whatever shou luce me to advocate its cause. Of course, I ca not but honor the spirit with which C. and others, o se themselves to it, while they regard it as the element are of party domination; though I firmly believe the time is not far distant, when they will be convin

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Philadelphia, February 11, 1825.

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METHODIST RECORDER.

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sonally witness it, or receive authentic accounts of its own faithful ministers. And I venture to say, onally witness it, or receive authentic accounts to the same of th e grateful tribute of praise to Him who says: "Lo I on these considerations I am induced to furnish

with you always, these considerations I am induced to furnish these considerations I am induced to furnish with a concise account of the revival of religion with a concise account of the revival of religion sion, "national institution," is merely an objection to my own phraseology—not to the Society; of course the interest of the Society requires no vindication of since last spring the Lord has graciously visit most every part of this district with the awakenlegenerating and sanctifying influences of his egenerating and sanctifying influences of his hundreds of sinners have been converted from hundreds o be error of their way, and believers have been built

pill; hundreds of sinners have been built to a charitable society, which is entirely dependent for its resources on the voluntary contributions of the public of the doctrine of Christ and to public. The American Bible Society, and the Amerleave the principles of the doctrine of have obtained of unto perfection," and not a few have obtained ican Tract Society might with equal justice fall under the depths of humble love." During last summer this condemnation. When an institution aims at the welfare of a nation, without respect to the various subdivisions into which its population may be thrown by circumstances; and when that institution finds funds and patrons among all those subdivisions, I suppose it may without a single exception, commenced with the may with propriety be styled "national" in opposition without a single exception, commenced with the may with propriety be styled "national" in opposition to "local." But if C. thinks otherwise, I have no disposition to contend for a word.

I have not the documents which will enable me to answer the concluding question of C.'s communica-tion categorically. If C. will furnish a list of Methand the work of God continued to advance with in-and the work of God continued to advance with in-creasing rapidity, till we were obliged to leave the consecrated groves where we had assembled for the worship of God. From the Camp-meetings our brethera and the young converts returned to their respective neighborhoods full of the Holy Ghost and faith, and need a gracious influence on the different parts of or, what may be the peculiar shade of religious sentiment held by the instructers. Every candidate for the bounty of the Society, selects his own place of study, if that place offer such literary advantages as are con-templated in the constitution of the Society, and the manifest reformation, that many who came to them who were prejudiced against the Methodists, were candidate produce the requisite "testimonials," he is received, without any question as to the denomination ted their cause, and were ready to attend their minishe is connected with.

To the question, whether there are any Methodists among the officers of the institution, I answer, no.
Nor are there any Baptists. And I do assure you Mr. Editor, that I sincerely regret the necessity I am under, to give such an answer. But allow me in one word to give the reason. From the beginning of the Education System, the members of these denomina tions have labored under the same misapprehension that C. has so frankly stated; they have stood aloof they have regarded every movement of the Society with a jealous eye; and too frequently, as I trust yo will admit, have spoken lightly of the object of the So ciety. Now to silence this opposition by bringing members of these denominations into the offices of the Society, might have been good policy-but it would hardly have been proof of "godly sincerity;" and to give the reins of the Society into the hands of men who objected to the whole plan of its operations would have been a surrender of the object for which it was formed. It ought not therefore to be urged as an argument against the catholic principles of the institution, that it numbers neither Baptists nor Methodists among its officers, until these denominations shall have shown themselves friendly to the object. At first the Society was composed wholly of Congregationalists but Presbyterians and Episcopalians were soon brought into its Board of direction—because they were willing to co-operate. And if Methodists are willing to put their hand to the plough—if they will cordially second the views of the founders of the Society, as to the importance of literary qualifications in ministers, they will have just ground of complaint, if they are denied their share of influence in the disposal of the Society

You announced in your last paper, Mr. Editor, the establishment of a Methodist College in Kentucky.-Well informed Congregationalists will rejoice in this. They would rejoice in a similar establishment in New England-not indeed because they view all the peculiarities of Methodism with partiality, but because they believe solid learning friendly to divine truth and promotive of that holy union so desirable among all the friends of the dear Redeemer. For the same reason, we wish all Methodists throughout our coun-try, to feel the value of Education Societies, and to stablish them among themselves, if they cannot cor dially unite in the operations of any now in existence.

not as a stranger, but a friend and brother. I rely confidently on your candor, and that of your corres-I have no interest to serve, but that of our common Lord and Master; and though with truth I could sign myself the admirer of Wesley, Coke, Asbury, and many other distinguished Methodists, yet for propriety's sake, I subscribe myself as before A CONGREGATIONALIST.

LITERARY.

PRIZE POEM. At a meeting of the committee upon the Poems of-

fered for the Premium, on the occasion of washington's Birth Night, February 22, 1825. Voted unanimously, That of the productions submitted, the Ode entitled "TRIUMPHS OF LIBERTY,"

is, in the opinion of the committee, decidedly the best and is entitled to the Prize. GEORGE BLAKE. JOHN EVERETT.

JNO. PIERPONT, JAMES T. AUSTIN, CHAS. SPRAGUE. Boston, February 4, 1825. N. L. FROTHINGHAD

TRIUMPHS OF LIBERTY. BY EBENEZER BAILEY.

SPIRIT OF FREEDOM, bail! Whether thy steps are in the sunny vale, Where peace and happiness reside With innocence and thee, or glide To caverns deep and festal fountains, Mid the stern solitude of mountains, Where airy voices still prolong From cliff to cliff thy jound song,-We woo thy presence: Thou wilt smile upon The full heast's tribute to thy fav'rite SON, Who held communion with thee, and unfurl'd In light, thy sacred charter to the world.

We feel thy influence, power divine, Whose angel smile can make the desert shine; For thou hast left thy mountain's brow, And art with men no stranger now. Where'er thy joyous strain is seen Disporting with the merry hours, Nature laughs out, in brighter green. And wreaths her brow with fairer flowers: Pleasure waves her rosy wand,-Plenty opens wide her hand,-On rapture's wings, To heaven the choral anthem springs,-And all around, above, below, Exult and mingle as they glow, In such harmonious ecstacies as play de

When earth was new, in Eden's light and shade. But not in peaceful scenes alone Thy steps appear,-thy power is known. Hark !- the trump !- its thrilling sound Echoes on every wind, And man awakes for ages bound In leaden lethargy of mind: He wakes to life !-earth's teeming plains Rejoice in his control:

He wakes to strength !- and bursts the chains Whose rust was in his soul: He wakes to Liberty !- and walks abroad All disenthrall'd, the image of his GOD.

See on the Andes' fronts of snow The battle-fires of Freedom glow, Where triumph hails the children of the sun Beneath the banner of their WASHINGTON. Go on, victorious BOLIVAR! Oh! fail not-faint not-in the war Waged for the Liberty of nations! Go on, resistless as the earthquake's shock, When all your everlasting mountains rock Upon their deep foundations.

And Greece,-the golden clime of light and song, Where infant genius first awoke To arts and arms and godlike story,-Wept for her fallen sons in bendage long: She weeps no more; -Those sons have broke Their fetters,-spurn the slavish yoke, And emulate their father's glory. The Crescent wanes before the car Of Liberty's ascending Star, And Freedom's banners wave upon The ruins of the Parthenen. The clash of arms rings in the air. As erst it rung at Marathon;-Let songs of triumph echo there!

In the last trench of Liberty. Ye hail the name of WASHINGTON: pursue The path of glory he has mark'd for you. But should your recreant limbs submit once more To hug the soil, your fathers rul'd before ike gods on earth,-if o'er their hallow'd graves Again their craven sons shall creep as slaves, When shall another BYRON sing and bleed

Be free! ye Greeks, or, failing, die

For you!-oh, when for you, another WEBSTER plead Ye Christian Kings and potentates, Whose sacrelegious leagues have twin'd Oppression's links around your states, Say, do ye idly hope to bind The fearless heart and thinking mind? When ye can hush the tempest of the deep, Make the volcano in its cavern sleep, Or stop the hymning spheres, ye may control, With sceptred hand, the mighty march of soul.

But what are ye? and whence your power Above the prostrate world to tower, And lord it all alone? What god-what fiend has e'er decreed, -That one shall reign, while millions bleed To prop the tyrant's throne? Gaze on the ocean ye would sway :-

If from its tranquil breast, the day Shine out in beams as bright and fair As if the heavens were resting there, Ye, in its mirror surface, may See that ye are but men; But should the angry storm-winds pour

Its chainless surges to the shore, Like Canute, ye may then A fearful lesson learn, ye ne'er would know,-The weakness of a tyrant's power, -how low His pride is brought, when, like that troubled sea,

Men rise in chainless might, determin'd to be free.

And they will rise, who lowly kneel, Crush'd by oppression's iron beel, They yet will rise,-in such a change as sweeps The face of nature, when the lightning leaps From the dark cloud of night, While heaven's eternal pillars reel afar, As o'er them rolls the thunderer's flaming car,-

And in the majesty and might That freedom gives, my country, follow thee In thy career of strength, and glorious Liberty.

Immortal WASHINGTON! to thee they pour Who strike the lyre to Liberty, and twine Wreaths for her triumphs,-for they all are thine. Woo'd by thy virtues to the haunts of men, From mountain precipice and rugged glen. She bade thee vindicate the rights of man, And in her peerless march, 'twas thine to lead the

Though no imperial mausoleum rise, To point the stranger where the hero lies, He sleeps in glory. To his humble tomb,-The shrine of Freedom,-pious pilgrims come, To pay the heart-felt homage, and to share The sacred influence that reposes there. Say, ye blest spirits of the good and brave, Were tears of holier feeling ever shed On the proud marble of the regal dead, Than gush'd at Vernon's rude and lonely grave, When, from your starry throne, ye saw the Son

He lov'd and honor'd, weep for WASHINGTON! As fade the rainbow hues of day, Earth's gorgeous pageants pass away:

Its temples, arches, monuments must fall; For time's oblivious hand is on them all. The proudest kings will end their toil, To slumber with the humble dead,-Earth's conquerors mingle with the soil. That groan'd beneath their iron tread, And all the trophies of their power and guilt, Sink to oblivion with the blood they spilt. But still the everlasting voice of fame Shall swell in anthems to THE PATRIOT'S name Who toil'd-who liv'd-to bless mankind, and hurl'd

Oppression from the throne, Where long she sway'd, remorseless and alone, Her scorpion sceptre o'er a shrinking world. And though no sculptur'd marble guards HIS dust, Nor "mouldering urn" receives the hallow'd trust. For HIM a prouder mausoleum towers, That time but strengthens with his storms and show'rs .-The land he sav'd, the empire of the Free,-Thy broad and steadfast throne, Triumphant Liberty.

Small Pox.—From authentic accounts it appears that thirteen persons have died of this awful disorder in Douglas, in this State, within the short space of twenty days, and that thirty-five are now sick.

The New York Statesman says the prevailing influence of has raged in that city, and kept in constant and active requisition the physicians, from whose reports it is calculated that from 40 to 50,000 of the inhabitants of that city are suffering with it.

**Robber detected.—A young man named Freeman Richard, was arrested at New York on Tuesday last week, on information from Philadelphia. He confessed he was the person who committed the robbery in the office of Mr. Benson, broker, at Philadelphia.

GENERAL INTELLIGENCE.

The Legislature of this Commonwealth was pro rogued by the Lieutenant Governor, on Saturday evening at 7-o'clock, after a session of more than seven weeks-during which 114 acts have been passed and approved. In consequence of a disagreement of the two Houses respecting the Tax Bill, the same was not passed, and therefore there will be no State Tax raised for this year 1825.

Amherst College. - In giving a summary of the provisions in the bill to establish a College at Amherst, last week, some inaccuracy occurred in stating the names of the Trustees—they should have stood thus Rev. Heman Humphrey, D. D., Hon, William Grav, Hon." Marcus Morton, Rev. Joshua Crosby, Hon. John Hooker, Rev. Joseph Lyman, D. D., Rev. Francis Wayland, jun., Elihu Lyman, Esq., Israel E. Trask, Esq., Rev. Jonathan Going, Elisha Billings, Esq., Rev. James Taylor, S. Y. S. Wilder, Esq., Rev. Joseph Vaill, Hon. Jonatha. Leavitt, Rev. Alfred Ely, and Hon. Lewis Strong.

Naval .- Orders, we understand have reached this station, to complete the U.S. ships of war now on the stocks, preparatory to their final equipment. The same instructions have been issued, it is reported, to the other naval depots. This we presume is merely to make room for the additional vessels of war lately authorized by government to be suite.

The sentence of death passed on Mial and Warren Parker, tried and convicted on a charge of murder, has been commuted to thirty days' solitary confine ment, and imprisonment for life in the State Prison.

The Indian treaties, published in Tuesday's Nation al Intelligencer, are of great importance to the part of the country to which they relate. They embrace, says the Editor, a cession of Indian title to seven milions of acres of land, of which about five are included in the Choctaw, and the remainder in the Quapaw Treaty. A part of these lands, it is understood, will be surveyed in the course of the coming season, and probably brought into market within a year. This will lead to a rapid increase of the population of the Arkansas, by emigration.

FROM ENGLAND.

FROM ENGLAND.

The Br. ship Corsair, Petrie, has arrived at Charles ton from Liverpool, whence she sailed on the 9th Jan.

A London paper of the 4th Jan. contains the following: Mr. Canning communicated to all the foreign Ministers, in the afternoon of Saturday last, at the Foreign Office, that the Cabinet of His Britannic Majesty had come to the resolution of acknowledging the independence of Mexico and Columbia. Commissioners would be sent to those States, charged with full powers to conclude Treaties of Commerce between them and this country, founded on that recognition.

Col. Campbell and Mr. Ward had received their final instructions from Mr. Canning, and were about to sail from Plymouth for Columbia and Mexico, where they are to reside permanently. They are charged with full powers to negotiate and conclude a treaty of commerce with the states in question.

Letters from Liverpool of the 9th state that expresses had been despatched to every part of the world where cotton is produced, with information of the stock on hand in England, at the close of the year, and the consequent advance in prices in that country. The New York ship Leeds, which got a shore on the 5th ult. coming out of Liverpool of, and returned, in endeavoring to get into the King's Dock, filled with water, and it was supposed would be entirely lost.

A levy of 4000 additional troops will take place immediately, for the purpose, we understand, of reinforcing our army in India.—Courier.

Greece.—The fortress of Patras is completely invested by land by General Colocotroni, with 7000 more and 13 Snezgity weeks level of 10 companying the content of the stock of the land by General Colocotroni, with 7000 more and 13 Snezgity weeks level of 10 companying the content of the same and 13 Snezgity weeks level of 10 companying the content of the same and the substantial the content of the c The Br. ship Corsair, Petrie, has arrived at Charles-

Greece.-The fortress of Patras is completely invested by land by General Colocotroni, with 7000 men, and 13 Spezziot vessels cut off all communication by sea. The Turkish garrison were few and ill fur nished, and was expected to capitulate. A plan was preparing for storming the place in a few days, and the possession of it will be of vast importance, to the Greeks, as this is the only port through which an invading army could threaten the Morea from the sea. The news of the victory of November 12, over the Egyptian fleet off Candia, was confirmed from every quarter, 3 men of war were burnt, and 30 transports taken. The prisoners were treated with humanity.

Public improvement in Maine .- A bill has passed the Legislature of Maine for incorporating the Canal Bank, with a capital of \$300,000, for twenty years, and to exempt them from the tax imposed on other institutions of the kind, on condition that the Bank shall, within given period, subscribe \$75,000 in the stock of the Cumberland and Oxford Canal. The bill passed the Senate. Yeas 11—Nays 7; and the House 32 to 42.

Silver Mine.—A bill for incorporating a Silver Min-ing Company in Massachusetts has passed the General Court; and a bill is before the Legislature of New York for incorporating the New York (Westchester) Silver Mine Company. Whether these Mines wil prove profitable, or otherwise, remain to be proved. Spain and Portugal, with all their mines of gold, silver, and jewels, have been amongst the poorest nations of Europe; and it has been asserted, that the product of the labor of a single man in the best South American Mines, does not produce in one day, more than one ounce of Silver, which is less than some of our laboring men earn daily. The best mines, we believe, lie within two or three feet of the surface of the earth Mines of coal, iron, lead, or copper, will, we think, be found much more valuable in the United States, be found much more valuable in the United States, than those of gold and silver. Many of the stories of the discovery of Silver Mines, &c. have been proved to have been circulated for speculating purposes.

Gold Mines .- Gold continues to be found in North Carolina. A mine has been discovered on the land of a Mr. Barringer, who, it is said, has already collected Gold to the amount of \$15,000.—Lumps of Gold weighing 3, 4, and one even 27 pounds, are said to have been found. This the National Intelligencer considers very pleasant news, but not of so much interest to the statesman and patriot as that contained in the following paragraphs:

1. Within twenty miles round the city of Boston,

there are now annually made ferty thousand pieces of FLANNEL, each piece containing 46 yards. [The lar-gest quantity of the same article ever imported in any

one year, was 55,000 pieces.]

2. Not a vessel now leaves the port of Baltimore (and we presume this to be true of other ports) for South American ports, which does not carry, as part of her cargo, American Manufactures of Cotton to the value of from ten to twenty thousand dollars.

Accident .- A house on the margin of the St. Lawrence river, containing a man, his wife and three-children, was lately crushed to pieces by the snow falling from the bank above, (200 feet high) and the inmates all perished. Their bodies were taken from he ruins the next morning.

Upwards of two thousand dollars in bills of the descriptolen from Mr. B. were found in his posse

John Reid, whom we mentioned some weeks since John Reid, whom we mentioned some weeks since as having attempted to poison a poor family in New York city, by the name of Carrol, having for this pur-pose hung a basket of poisoned cakes to their door, has recently had his trial, been found Guilty, and sentenced to the Penitentiary for 3 years, to pay a fine of \$500, and to find recognisances for 7 years, himself in \$2000, and two sureties in \$1000 each.

Further particulars of the loss of the ship Diamond. The Liverpool Advertiser of the 6th Jan. contains the following particulars of the loss of this vessel, which have been obtained from the consignees of the

"Cabin Passengers Lost.—Mr. Wood of Saddleworth; Mr. Broadbent, of do.; Mr. Given, of New York; and a young female, the child of Mr. and Mrs. Betteley, of Baltimore who were saved. The body of Mr. Wood has been found; in his pockets were unwards of 70000, which have been saved. upwards of 7000l. which have been saved. Capt. Macey, a most respectable individual, and very well known in the trade; Mr. Clark, the mate; and one seaman; also, a person named Lowe, and two other steerage passengers; making in all ten individuals, met with a watery grave. The names of the Cabin passengers saved are: Mr. Nicholson, of New-York; Mr. and Mrs. Betteley, of Baltimore; Mr. Gildart, State of Mississippi; Mr. Macdonold; Dr. Strutt, of London; Mr. Wm. Walker; Mr. John Wm. Cousins; and Mr. Broadbent.

The total number of the crew and passengers, it is

generally agreed, was about 40: we understand some of the passengers have reported it at about 48. The Diamond sailed from New-York on the 12th Dec. and would therefore have the President's Message on board, but no papers of any description have saved.—She was quite upright in the water, and lay about a half a mile from land."

MARRIED.

In this city, Mr. Abram Van Orman, of Buffalo, N. Y. to Miss Mary Ann Jones; Mr. Timothy Brooks Wood, of the firm of Copeland and Wood, to Miss Eliza Jam Davis, eldest daughter of Mr. Oliver D.

In New York, on Thursday evening, Feb. 17th, by the Rev. Nathan Bangs, Mr. Anson Willis of Poughkeepsie, to Miss Jane Ketchum, daughter of the Rev. Joel Ketchm of New York.

DIED.

In this city, Mrs. Mellatic, relict of Capt. William Dowse, 64; Mrs. Ann Harris, aged 36, wife of Mr. William Harris; Mrs. Sarah Bell, 35. John Tucker, Esq. Clerk of the Supreme Court.

Athis residence to Medford, yesterday morning, the Hon.

SHIP WEWS. PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

ARRIVALS AND CLEARANCES.

TUESDAY, February 22.—No Arrivals.—Cleared, sloop Glib, Crowel, New York.

WEDNESDAY, February 28.—No Arrivals.—Cleared, ship Pocahontas, Bancroft, New Orleans: brig Ceylon. Swinson, St. Jago de Cuba; schs. Camilla. Cobo, Philadelphia; Lilly, Farsons, Gloucester; sloops Gloucester Facket, do.; Syren, Burgess, Belfast; General Brown, Matson. New York.

THURSDAY—No Arrivals.—Cleared, ship Coiumbus, L. Turner, Havana and Europe; sch. George, B. Eignail, Hoaduras; sloops Native, Frankfort; Packet, Kennehunk; Letsey, Newburyport; Polly, Plymouth; Polly, Marblehead.

FRIDAY, Feb. 25.—Arrived, brig Cherub, Rich, Smyrna; schs. George Gay, Mobile, via. Vinevard; Volant Fattee, Bath; sloop Harlequin, Layfield, Bridgeport, 7.—Cleared, Ships Delta, Clarkson, New Orleans; Athens, Henry, Havanna and Europe; sch. Alfred, Baxter, Madeira; sloop Akerly, Cloutman, Marblehead.

SATURDAY, Feb. 26.—Arrived, brigs Mary, Ellis, Marseilles, 44; Boston, Gaines, Trinity, Mart.; Hope, Loring, N. Orleans; schs. Merrimac Packet, Symonds, of Salem, from Portau Prince; William, Soule, Rappahannock; betsey, Smith, Fredericksburg; Margaret, Matthews, Ealtimore; Panope, Norris, Fredericksburg; sloops Comet, Osborn, New York, I1; Rapid, Myrick, Nantucket; Eagle, Fope, Plymouth.—Cleared, brig Missiomary, Wise, St. Fierres, Mart; sobs. Mirror, Basset, New York; Lovely Hope, Lincoln, Philadelphia; Lorenzo, Patten, Portsmouth; Napoleou, Griffin, Dover; sloop Packet, Rutherford, Newburyport

SUNDAY, Feb. 27.—Arrived, brig Governor Winstown, Pas

5 days.

MONDAY, Feb. 28.—Arrived, brig Governor Window, Patry, Plymouth, ballast.—Cleared, ship New Galen. Timothy Eaker, Demerara; brig Favorite, Grozer, Matanzas; schs. Eliza Jane, Cobb. Philadelphia; B. & W. Facket, Tibbets, Wiscasset; Argonaut, Chatham; sloop Falcon, Chas. Rowe, New York.

Loss of Schooner Thomas Tenant.—The schooner Thomas Tenant, Capt. Gardner of and from Faltimore, bound to Matanzas, while lying to in a heavy gale on the 8th of Jonuary, was struck by a tremendous sea which swept every thing off deck, and capsized the vessel. The captain and cabin boy who were below, were drowned; the crew and one passenger, F. R. Haynes, lashed themselves to the wreck, where they remained ten hours, when they were providentially fallen in with by the ship Magnet, of New York, who took them on board and kept them three days, when falling in with the brig Calais Packet, from Bermuda, bound to Washington, N. C. put them on board of her.

A meeting of the Board of Managers of the Young Men's Missionary Society, will be held on Friday evening next, (March 4th,) at 7 o'clock, at the residence of the Secretary, in Green Street. Per order, BENJAMIN F. NUTTING, Sec'y.

TO THE PATRONS OF ZION'S HERALD. In consequence of the unexpected increase of patronage to this paper, since the commencement of the year, we are no longer able to supply new subscribers with the back numbers of the present volume—notwithstanding we printed one thousand copies more than of the preceding volume, making, in the whole, three thousand and six hundred copies. This number, we presumed, would be sufficient to supply the demand for the present year, and as many as it would be prudent for us to print. And as we could not foresee, and did not expect, so great a demand, we hope our friends will excuse our inability to meet it, as we have had returns of about twelve hundred new subscribers wishing to commence with the present volume. New subscribers, however, can be supplied with the Her-ald, commencing with the first of March, or the beald, commencing with the first of ginning of any subsequent month.



THOUGHTS IN THE MORNING.

When rising at the early dawn, My voice to God I'll raise, Whose hand has kindly brought me on, And lengthen'd out my days.

While I was wrapt in downy sleep, All nature's wheels did mo And every star its course did keep A final end to prove.

Half round the world in open day, Unnumber'd hands have wrought. While wond'rous things in every way The twelve last hours have brought

On downy beds and costly frames, Some sweetly slept this night, But saw their dwellings all in flames Before the morning light.

Some through the desert wilds did rove, O'er hill, and vale, and plain, And found no shelter but the grove, From frost, or snow, or rain.

How many have in shipwrecks died, Or some lone rock found nigh, Whence round they view on every side The ocean reach the sky.

Some when the evening sun went down, Were cheerful, vain and gay : But dropt into a world unknown. Before the rise of day

Yet I am still alive to tell The riches of His grace; May gratitude my bosom swell, And fill my tongue with praise.

O may I this short life improve, To fit me for the end, That when I from this earth remove. To God I may ascend.

"Keep thy foot when thou goest to the house of God." What solemn awe should fill the heart, When entering in the house of prayer-How should this thought impress our mind. When we approach it-God is here! Then should each worldly, wandering thought, Each wild tumultuous wish be still'd, And every sense, and every act,

When to the throne of grace we come, With lifted hands and tearful eyes, If no devotion warm the breast, The heartless prayer unheeded dies; He who his gracious word has given, To answer pure and ardent prayer With blessings from his mercy seat, Will never meet with triflers there.

With solemn reverence be fill'd.

Then when within his earthly courts. The form of worshippers we wear— O may not lips and hands alone, But our whole souls be rais'd in prayer And He whose blessings far exceed The noblest gifts that monarchs grant, Will pour his spirit on our hearts, And more than answer every want.

Trenton Emporium

OBITUARY.

MEMOIR OF MR. SAMUEL CLOUGH.

FOR ZION'S HERALD. Died, in Sandown, N. H. Mr. SAMUEL CLOUGH, in the thirty-fifth year of his age. This excellent person possessed many valuable traits of character which are seldom found in fallen man. When a child there was discernible in him more than an ordinary degree of stability and seriousness. These characteristics continued in after life, endearing him to his connexions,

seventeen years of age. While life continued he was an ornament to the church, and, for some time, served enced religion, and become members of the Methodis God and his friends in the offices of Class-leader and church, while he was a child. Notwithstanding all law of his God, he was solicitous to discharge every duty towards man with fidelity; and such was the general satisfaction he gave, that from early life he held of others, he put far away the evil day, promising himthe office of town clerk, and was one of the selectmen of the town until death gave him a discharge from all his labors.

Much might here, with the most strict justice, be

said in praise of our departed worthy brother; but, as he ever appeared to be opposed to the practice of exto the opposed to the practice of ex-tolling the dead, I shall only give a brief sketch of his stckness, conversation, and death.

His health, long in rather a declining state, in Au-

valuable life. In September, 1823, the Camp-meet- existence. ing commenced in Sandown. He, had been very de be at the point of death. His mind was strongly impressed with the belief, that if he requested the prayers of his fellow Christians at that meeting God would either they believed to be the most skilful physicians. Flatraise him from his sickness or prepare him in a remarkaraise him from his sickness or prepare him in a remarka-ble manner topass into the regions of glory. According-ly a note from him was read at the meeting by a ser-vant of God,—after which, with the humble, confivant of God,—after which, with the humble confi-dence of Jacob, the same servant of God wrestled with the Angel of the covenant, saying, "I cannot mitted to the dust. His tender wife, with that anxlet thee go unless thou grant me my petition." Hundreds of ministers and people joined their mental prayers with his, saying, "Amen, even so let it be"
—and he who has said, the prayer of faith shall save the sick, made good his promise by raising him in a very days so that he was able to walk the house and shortly after to visit abroad. The most flattering were indulged that he would regain his usual health; but after continuing in this hopeful way until late in the winter his disorder assumed a different appearance, and all the fond hopes of his recovery fled.

We felt the distressing conviction that one so dear, so useful to us, must soon be consigned to the silence of small. But thanks to Him whose tender mercies are the grave, while, at the same time, we felt that our over all the works of his hands, that he inspired th uld be his eternal gain.

Although he generally possessed a confidence in God, yet he said he did not enjoy that near communion with Him which he desired. It is believed that the with Him which he desired. It is believed that the strong ties of love and affection which bound him to his family and friends might have been the cause of this; but thanks to God, these ties gradually weakened, until at last they broke quite easy. He stated to his wife one morning that a passage of Scripture had been impressed on his mind which afforded him much comfort and support, and it continued to do so to the close of his life. This Scripture was Psalm xxiii. 4. Though I walk through the valley and shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

was drawn out in fervent desire for the salvation of her son, entered every louely place where she might pour out her heart in prayer to God for her dying child, that he might be saved from the wrath to come. As his decline became more rapid, and his hope of recovery diminished, he appeared to manifest more concern for the salvation of her son, entered every louely place where she might pour out her heart in prayer to God for her dying child, that he might be saved from the wrath to come. As his decline became more rapid, and his hope of recovery diminished, he appeared to manifest more concern for the salvation of her son, entered every louely place where she might pour out her heart in prayer to God for her dying child, that he might be saved from the wrath to come. As his decline became more rapid, and his hope of recovery diminished, he appeared to manifest more concern for the salvation of his soul. About six weeks before his death he earnestly desired his mother to pray for him. She camplied with his wishes with all her heart. He said to his mother "how dreadful is the thought of going to hell! I do not think as some

Three weeks previous to his death, he said he felt | do, that there is no place of punishment after death." it his duty to give himself, family and friends into the hands of the Lord. He called his little son to him, aged three years, and as for the last time dedicated him to the Almighty Jehovah. He then took his wife by the hand, and with the most sincere affection gave the farewell kiss—a token of that union which they had enjoyed for almost five years, and at the same time a tender admonition to be faithful to God.

One day he observed, "I shall soon be carried to the silent tomb; but, glory to God! the tomb cannot confine my soul." He proceeded to make arrangements for his funeral with the greatest composure of mind, and as his mind was much led to reflect on the nsignificance of human glory, he would often repeat,

"This world's a dream, an empty show; But the bright world to which we go Hath joys substantial and sincere— When shall I wake and find me there!"

One evening he observed to his sister, as he noticed her tender concern for him, "we shall soon meet in a better world," and as the same affectionate sister, whose hands were ever ready to administer every consolation to her dying brother, was preparing him drink to moisten his sore and parched throat, he observed her to weep at his sufferings, and tenderly said to her,

"My suffering time shall soon be o'er— Then shall I sigh and weep no more; My ransom'd soul shall soar away To sing God's praise in endless day."

Two weeks before he departed this life he settled all his temporal concerns, and appeared happy that all his worldly business was brought so near to a close. His last interview with the selectmen was near the same time, and, after closing his temporal concerns with them, he most affectionately exhorted them to pay suitable attention to their spiritual concerns desiring that they might not think hard of him, as his

love to them prompted these his dying words.

Nine days before his death, the severity of his cough and the excessive soreness of his mouth and throat caused him to inquire of the Lord how long he must endure such agonies. The answer impressed on his mind was, that he must remain nine days While his life and any strength remained, he was faithful in warning his friends and neighbors of the im portance of being reconciled to God; taking those who were in an unregenerate state by the hand, and urging them to flee from the wrath to come; and was unwilling to let them go until he had got a promise from them that they would seek the Lord.

The impression was constant and strong on his mind that nine days would bound the term of his existence —and thus it was; for on the morning of the tenth the kind messenger of death was sent to end his sufferings and release him from sorrow for ever. Uncertain whether he was dying or not, he asked his mother, who answerd him in the affirmative. On this he burst into raptures, exclaiming, "glory, glory to God!" The family and neighbors were summoned to witness as they expected, a distressing scene; but it was scene of holy triumph, and unspeakable joy. He ex-tended his hand, chilled by the touch of death to every one in the room, bade them farewell, and exhorted them to be faithful to God. While his speech remained, every broken whisper was glory and praise to

The heavenly messenger moved on and conducted the happy spirit to the paradise of God. In the morning of the resurrection the tomb will surrender his body, arrayed and beautified, with all the saints of God.

"Array'd in glorious grace, Shall their vile bodies shine; And every shape and every face Look heavenly and divine."

The funeral solemnities were attended March 20th. and presented a scene of uncommon interest and deep feeling. A youthful and deeply afflicted widow, with her little son—a bereaved mother who had followed her husband to the grave about one year before— three brothers and four sisters, formed the centre group in this picture of mourning. In the more distant compartments were to be seen a weeping church—a mourning town—a communityagitated by one feeling of grief—children who had listened to the voice of the faithful instructer, and the more advanced in life who had always found a counsellor and friend in him

The Judge of all the earth, we are authorized to believe, has, in this dispensation, done right; and O, may he sanctify to the dear relatives, the church of God, and the people of the town generally, this bereav-ing stroke of Providence, for the great Redeemer's sake. Amen. ORLANDO HINDS.

> ----FOR ZION'S HERALD.

MEMOIR OF MR. JOSHUA BLAKE.

Died, in Epping, N. H. Mr. JOSHUA BLAKE, in the twenty-second year of his age. He was the only son and commanding respect from all.

Of Mr. Levi and Mrs. Nancy Blake. Possessing intelligence, activity, and every quality to endear him While like Daniel he observed strictly the his advantages, the counsels and prayers of his parents, and those ministers of Christ who always found self happiness in the things of time and sense. alas, how uncertain are all worldly enjoyments!

It is proper, however, to remark, that notwithstand ing he lived destitute of religion, yet he ever appeared to manifest a regard for Christians, particularly for those ministers who visited his father's house, whom

gust, 1823, so rapidly failed that he was confined to his house, and his disease, which assumed the character of a consumption, and was attended with the raising of blood, threatened to put a sudden end to his

tering hopes were indulged for some time; but the dis-order was too stubborn to yield to the power of medi-cine. At length all hope fled, no more to return, and ious and agonizing solicitude known only to those who are united in the most faithful love, leaned over his sick bed, eagerly catching every favorable symptom; but the "post of observation, darker every hour," at length brought awful conviction to her mind, that she must soon part with her beloved husband; and with shuddering soul she awaited that moment of agony when she must bid a long farewell, and meet him no more on this side the world of spirits.

During the former part of his sickness, his hopes of hearts of his parents, the ministers of the sanctuary, and the people of God with a spirit of prayer and deep supplication for his salvation. His mother, whose soul was drawn out in fervent desire for the salvation of

Two or three weeks before his death, his mother going into the room found him at prayer, and heard him say, "Lord Jesus, take me home to thy rest." When asked by his mother if he was willing to die, he replied, "O yes." Four or five days previous to his death I visited him, and found his mind in great anxiety that he might have a clear evidence of his acceptance with God. After praying with him, he took me by the hand, fixed his eyes upon me, and with a look I shall never forget, said: "I shall never see you again, I shall never see you again," while tears flowed down his emaciated face. He observed to his wife two or three nights before he died, that he hope - they should meet in the New Jerusalem, never more to part. Two days before he took his leave of all created things, when informed of the birth of a son, he calmly replied, "I must soon go and leave him." He expressed much gratitude to God for the interposition peculiarly trying circumstances in which Providence had placed them. The day before his death his wife requested that he should take the child in his arms and name it, which he did mith such as a such as the child in his arms of his mercy and goodness to him and his wife, in the

name it, which he did with much composure. On the night of December 20, 1822, it was discov ered that he was struck with death. Having become unable to speak, and manifesting a desire to commu-nicate something, his father took him by the hand, and desired him, if he was willing to die, to squeeze his hand, which he did. His father again said to him, "if you think your sins are forgiven, and you shall go to heaven, repeat the sign." He immediately complied with this request. His child was brought to him, and at his desire, was laid upon his arm. He was evidently engaged in fervent prayer, and was unwilling to have the child removed until he had, with his dying

breath, commended it to its adorable, heavenly Father. His soul then took an easy flight from its tenement of clay, and, as we have good reason to believe, soared to worlds on high, to join in the lasting song of praise to God and the Lamb.

How dark and mysterious are the providences of God! we nevertheless believe they are all ordered in righteousness, and designed for the greatest good of His creatures. This very afflicting and melancholy dispensation, we have every reason to believe, has already had a gracious effect on the surviving relatives. particularly on the partner of his bosom, who, in her deep affliction and bereavement has fled to Him who has said, "I will be the widow's God, and a father to the fatherless." In God she has found a never failing source of consolation. She is now united to the church militant, and, we hope eventually will become a mem ber of the church triumphant in heaven. ORLANDO HINDS.

LADIES' DEPARTMENT.

FEMALE PIETY. "Tis sweet to see the opening rose

Spread its fair bosom to the sky; "Tis sweet to view, at twilight's close, The heaven's bespangled canopy.

'Tis sweet, amid the vernal grove, To near the thrush's fervent lay, Or lark, that wings his flight above, To hail the dawning of the day.

But sweeter far, is maiden's eye, Uprais'd to heaven in pious prayer: When bath'd in tears, she looks on high, What sacred eloquence is there!

O! sweeter far, that sacred name, " My Father !" utter'd by her tongue And sweeter, when her heavenly flame Ascends in pious, holy song,

O, swest, when on the bended knee, Her thoughts, her spirit, mount above, In pious, deep felt ecstacy, To realms of everlasting love

WRITTEN IN A COMMON-PLACE BOOK.

See to your book, young lady, let it be An Index to your life-each page be pure By vanity uncolor'd, and by vice Unspotted. Cheerful be each modest leaf, Not rude; and pious be each written page. Without hypocrisy, be it devout. If sportive, innocent-And if a tear Blot its white margin, let it drop for those Whose wickedness needs pity more than hate Hate no one- hate their vices, not themselves ; Spare many leaves for charity-that flower That better than the rose's first white bud Becomes a woman's bosom. There we seek And there we find it first Su And such, young lady, always may you be. Conn. Mirror.

Friendship .- A false friend is like the shadow in dial; it appears in clear weather, but vanishes on the approach of a cloud.—Is there a friend indeed, thou wilt know her when thy acquaintance forsake thee: will she defend thy innocence when all men acuse thee falsely, will she bear reproach unjustly for thy sake? take her to thy bosom, she is a jewel of a high price, a diamond of inestimable value.

EVILS OF TIGHT LACING.

If intemperance, that vice which destroys and brings ruin upon so many families, be almost peculiar to men, women are chargeable with a fault, from its consequences to them and to their children is hardly less to be deplored. There was a time—it was in the days of our respected grandmothers—when the frame of our fair was unconfined by whale-bone and bodice, their minds untainted by the mania of suff cating themselves with stay-tape and buckram, and a long life of health and beauty richly compensated the ealthy and wise for their wisdom and independence But alas! those haloven days we fear have departed for ever, and but few beauties are now found for adoration and love. Palpitations of the heart, short-breathings, consumptions, rickety children, and funerals without number, are the daily results of the prevailing habit of following the milhner's contracted patterns, and bowing at the shrine of fashion. The cook braces her waist with a leathern strap, and the chamber-maid wears a busk to be genteel; the latter apes the mandaughters, whose mother girts them up in brocaded stomachers to keep the shape; and madam wears all sorts of anti-respiratory,

for the sake of being in fashion.

The degree of ill-health, bodily distortion, and un timely death among females, solely originating in tight lacing, is incalculable; and still the custom is pursued with the most unaccountable pertinacity: but when revolving fashion and the good sense of the most interesting portion of society begin to consult propriety and bodily ease, young women may entertain hopes they cannot now indulge of living to a good old age, bringing up a family of healthy children, and being blest with "angels" visits" from their physicians. Medical Intelligencer.

Family differences .- " I wonder," said a woman humor, "why my husband and I quarrel so often; for we agree universally in one grand point—he wishes to be master, and so do I.

Matrimony .- Tobin, in his Honey Moon, says, "all women are angels before mirriage, and that is the reason why husbands so soon wish them in heaven afterwards." YOUTH'S DEPARTMENT.

FOR ZION'S HERALD. SERMON TO YOUNG PEOPLE. CONCLUDED FROM OUR LAST.

We will now, III. Advance some arguments and encouragements to persuade to early piety.

1. God commands us to remember him in the days of our youth; and seeing our relation to him, we ought to obey. Is he our Maker, Preserver, Redeemer, Governor, Saviour and Judge, and shall we not obey him? Especially, when he commands nothing impossible for us to do, nothing unreasonable, nothing but what our own interest and happiness require?—Sin is as much opposed to our own interest and happiness, as it is to the mind and will of God. Therefore

ve are no more wise than innocent in offending God.

2. "The way of the trangressor is hard." Sinners have innumerable crosses, disappointments, vexations and troubles, but have no divine grace to support their minds under them, no hope of heaven to cheer them in their troubles, but rather a dread of dying, a fearful looking for of judgment, and of fiery indignation.

"A thousand stings within your breast, Deprive your souls of ease."

Deprive your souls of ease."

If then you would get rid of this inward anguish, this load of direfulfear, guilt, impatience and sorrow, Remember thy Creator in the days of thy youth.

3. Perhaps you are hoping, that though you forget God and neglect salvation, your troubles will wear off, and you shall get along better by and by. But this is a delusive hope. If sin is at the bottom of all your trouble, how can you he have said to get a constant of the power would be a constant. trouble, how can you be happy while you continue in sin. Be assured that until the cause is removed the effect will not cease. Until you forsake your evil ways, and turn to the Lord, you cannot flee from your disquietude of mind; it will follow like your own shadow, and you cannot escape from it. So far from di-minishing, your misery will increase as your guilt increases, and your guilt will be enhanced by each successive day that you live without God in the world.

4. Piety is the brightest ornament and surest

guide to our youth. No decoration of our persons, no symmetry of features, or embellishments of any kind, adorn a young person, as the graces of the Spirit of God. Nor can our genius, wit or learning, so safely guide our feet in the dangerous path of youth, and so effectually keep us from the snares and temptations around us, as the grace of God. How lovely is that child or youth, who, taught by the Holy Scriptures, and influenced by the Divine Spirit, remembers and seeks the Lord in the morning of life, lives in his fear, ove and service, from day to day! He is a comfort and blessing to society, a pattern to all around him.— How is he preserved from the follies, vanities, vices, and troubles, into which many of his young acquaint-

5. Thus adorned and preserved, the pious youth is also blessed with unspeakable joy, peace, comfort and happiness of mind. While the giddy sinner, who blindly follows his corrupt propensities in the way of irreligion, is disturbed with fears of death and hell, and has no real happiness, the young Christian has a hope beyond the grave, which, in all the storms of adversity, is like an anchor to his soul. If he has afflictions, they are sanctified, and he rejoices in them. If he has temporal mercies, he receives them with grati-tude, and improves them with diligence. He is happy tude, and improves them with diligence. He is happy in God, for God smiles upon him and blesses him with the light of his countenance. In communion with God and his people, the young believer is happier than any monarch upon earth ever was or can be, without the love of God. If early piety so felicitates its possessor, why will not every one of you, my young friends, Remember now your Creator?

6. Another argument to persuade you to the great duty enjoined in the text, is, early piety lays the foundation for greater usefulness to our fellowmen than we can possibly attain without it. If we have good sense, genius, wit, learning, or money, these tal-ents for usefulness will all be hid in the earth, as to benefiting the souls of men, or contributing to their salvation, unless we have piety. A wicked man may feed the hungry, clothe the naked, and do many things in themselves good, but if he be without the grace of God at heart, his motives are unsanctified, and his unholy example in neglecting religion does much more hurt in society than all his benevolence does good.— But if you love and fear the Lord, it will be your business, your study and delight, to do all the good you can, both to the souls and bodies of your fellowmen. You will be useful, in whatever station or circumstances in life you may be placed. If then you see any excellency in being useful, if there is any pleasure in doing good, to be early devoted to God is the best way of attaining that excellency, of realizing that pleasure. The great Dr. Franklin placed the highest value on the character of a useful man: and would you be truly useful in life, begin right, by Remember-

ing now your Creator.
7. Another argument and encouragement to persuade you to early piety, is, it is easier getting religion when we are young than when we are more advanced in life. In youth the mind is more tender, open and free from care. Our habits are not so fixed, prejudices not so deeply rooted, and our minds are not so diverted, engrossed and distracted by worldly cares. Then is the time to cast in the precious se of truth, before the heart is overrun with the weeds of vice and error. As the sinner advances in life, his heart is less tender, his conscience less quick, his affections more worldly, his will more obstinate, pride grows stronger, and he is more stupid. The sermons, prayers, and afflictions that once melted him to tears, now make little if any impression upon him. And if you, my young friends, are convinced, that you are already too proud, obstinate, hard-hearted, and are already too stupid, awake to righteousness, awake to a full sense o our sin and danger, repent and turn to God, before you are given up to greater hardness, and before the hand of death shall arrest you.

8. If a man would excel in learning, in mechanical

ousiness of any kind, or agriculture, he should spend business of any kind, or agriculture, he should spend all his days in that employment; for experience and practice alone will make him perfect. Likewise, if you would be as pious in this world as you can, if you want all the grace you can obtain to carry you triumphantly through the dark valley of death, to save you from hell, to support you in the day of judgment, and fully to prepare you for glory, you should spend your whole life in the service of God; for in this way conly can you be as emigent in piety as you may and only can you be as eminent in piety as you may and ought to be. Begin then "now, in the days of your

9. What would you think of a young man who wa to inherit an immense estate, when he came of age, on trade; if he only spent six months, or a year or two in that trade, and lost a hundred thousand dollars by not fulfilling the terms of the legacy? Your heavenly Father has willed you an immense estate in his king-dom, on condition of your serving him the few years that you live here: and will you lose infinine degree of glory and happiness in heaven, rather than serve God all your days in this life? As the stars differ in brightness, so will the saints in heaven. And if you ret to heaven at all, you will suffer an immense y wasting the morning of life in irreligion. O then persuaded, my dear youthful hearers, to remembe God, and seek him in the morning of your days.

Saviour said to him, go wash in the pool, he went, as came seeing. Christ ordered the lepers to go and show themselves to the priests; and as they went they were healed. In doing his will, they came to know his power—and that the doctrine he taught was of God. "If any man will do His will, he shall know of the doctrine whether it be of God." God, and seek him in the morning of your days.

10. Once more, let me persuade you to early piety, by reminding you that the present is the only time in which you have any certainty that you may prepare to meet God. Do you say, "to-morrow shall be as this day, and more abundantly" prosperous? This night, for ought that any mortal knows, your soul may be required of you. You are not sure of any more Sabbaths, or calls of mercy. This very discourse may be to you the end of all preaching. Those sparkling eyes may neyer see the light of another day. Those blooming, rosy countenances may very soon wear the ghastexalted above his neighbors, because he hath more gold, how much inferior is he to a gold mine? How much is he to give place to a chain of pearl, or a knot. of diamonds ing, rosy countenances may very soon wear the ghastly image of death. Those fair and delicate forms, stiff, cold and palid, may soon lie shrouded in your last poorer in its judgment.

dress. Every thing in this world is fading and uncertain. Will you not therefore embrace the present opportunity of making your peace with God? Will you put it off until to-morrow, until a more conveniented son? If you do it is at the immense hazard of your souls. Let nothing, I beseech you, let nothing address you to delay the work of your salvation; but how even to-day, hear the voice of God, and harden not your hearts.

I shall now close my subject by a practical and

1. And first, let me ask every one of you who are oung in this congregation. What is there unreasonable in the requirement of our text? Is there any thing implied in, Remembering your Creator, which you cannot, or ought not to do? Are you required to forsake, to saorifice, or perform any thing unreasonably? Certainly not. Your understandings are cononght to do. To think of, to seek, love, fear and obey ought to do. To think of, to seek, love, lear and obey the Lord, with all your hearts, as long as you live. Which you ought to do, not only because of your infinite obligations to your Creator, Preserver, Redeen er and Saviour, not only because of your entire de

er and Saviour, not only because of your catire dependence on God, your great Governor and Judge, but because your present and eternal happiness stand connected with the duty.

2. Let me now ask, What solid and sufficient argument, or objection, have you against complying with this requirement? Have not your objections which have been considering been fairly met and answered!

Can you say that they, or any of them, are still have been considering been tarry met and answered?
Can you say that they, or any of them, are still good and valid? That the answers to them are insufficient?
Or will you say, that you have other reasons for dedaying repentance, which justify you in the hazardous shift of procrastination? Deal fairly and honestly shift of procrastination. genuity in framing excuses which you will be seham ed of in the day of judgment; which will not suppor you in the hour of death.

3. Can you say sincerely, that the arguments and encouragements to early piety which have been set before you, are weak and insufficient? Do you not believe the time is coming when you will see and for their force, if you resist them now? What is it had hard and stony heart, a proud mind, a stubbon w that prevents your giving up all to seek the Lord the very day? Are you not convinced, convicted and self-condemned in your own hearts and and the offers of salvation?
4. But let me follow you still farther, and come

little closer. How do you intend to dispose of this rub ject? Will you treat it with neglect, or contemp! Can you, dare you, harden yourselves in an an longer? Will you trifle with your souls, with the warning, with all the invitations of the gospel? Form your determination, lay your plan, choose you this afternoon whom you will serve. You are free more agents, and God deals with you as such. You areco pable of reasoning, of judging, of choosing for your selves, and of acting according to your choice to fer as God permits you.

5. But remember withal, you must answer for your. selves. This is predicated on your free-agency. I there were no free-agency there could be no day of judgment. Remember, therefore, if you coucled it reject, or put off religion for the present, this conclusion sion may seal your destiny for ever. God may sy concerning you, (as he did of Ephraim,) "He i più-ed to idola, let him alone." If you set at nought the counsel you have heard this day, you will remember it in eternity: it will appear as evidence against you in

the day of judgment.

6. Lastly; as I have endeavored to be faithful in reasoning and expostulating with you, to exhort you respectfully and affectionately, so now I shall conclude by wishing, by devoutly praying, that the great Godol mercy and grace may touch your hearts by his Holy Spirit, that you may immediately, heartily, and with one consent, remember, seek and serve him, that yo may be kept in his fear and love all your days, and at last received to his eternal kingdom. AMEN.

JUVENILE EXPOSITOR...NO. 57.

If any man will do his will, he shall know of the do trine whether it be of God .- JOHN vii. 17.

The following remarks from J. Lakington's Letters give an indisputable comment on the text at the head

that we have the most luminous and striking exposi-

that if a good work had been wrought, which human power could not effect, it must be of God. He there

He that is proud of riches is a fool. For if he

fore knew the operation of divine power.

tions of the doctrines of the gospel in the simple

this paper.
"I was for some time in a state of suspense, doubt effects to the Cause. and distraction. But soon the pure precepts of the gospel began to have some influence on my life and onversation; as I perceived that the morality taght by Christ was infallibly right, I resolved to requlate my conduct according to its instructions, at least as much as I could. I left off cursing and swearing, filthy talking, &c. By caution, I was soon able to refrain from breaking out into violent passions, on small provocations; to be short, I have endeavored to resist every evil propensity and disposition, and I prayed for divine assistance to enable me to do so; and soon found myself much freed from evil wo and thoughts; and found much satisfaction in my mind on being enabled to conquer bad habits. I had not long lived as much like a Christian as I could be fore I began to believe like one. The words of (hrid were verified in me. If ye will do the will of God, ye shall know of the doctrine, &c. And I cannot help lieving, that such as truly and sincerely endeaver to perform their duty, will by some means or other, be led to the knowledge and belief of all such truths as are absolutely necessary to be believed. But while we are guilty of impiety towards God, and of doing our neighbors as we would not they should do to us it is no wonder if we should ever be learning, and never be able to come to the knowledge of the truth. lufdelity tends to sink the man to a brute. Christianity exalts its votaries to the skies." The observation the celebrated Dr. Cheyne, corroborates this, who, of hearing a young woman relate her Christian exper-ence, cried out, "O my God! I have been studying divinity many years, and now the boys and girls know more of it than I do." The plain simple reson is, the boys and girls do the will of God, in seeking the knowledge of the truth, in the plain way which God requires, and therefore are brought to know the truth and power of his doctrines. It is an indisputable fact,

tions of Christian experience. wise in their own conceit, and prudent in their own eyes have the truths of God hidden from their view, In a healthy state, the heart makes eighty puls such as are humble and teachable as babes, have the truth made clear to their understandings, and feel in the control of the control ions in a minute; and it is calculated that from twances to two ounces and a half of blood are expellinfluence on their hearts. The gospel having been made the power of God to their salvation, they know it must be from him. They know the truth, and it makes them free. The bland man to whom as Saviour gave sight, well exclaimed, "Since the world because the state of the salvation of the salvat nto the aorta at each pulsation; consequently, least nine thousand six hundred ounces will be throw began was it not heard that any man opened the eye of one that was born blind." His conclusion was just

de eight inches, which amounts to fifly feet in a minute! The quantity of blood in a human body is, on a werage, about thirty pounds, and passes through the deart about twenty-three times in the space of olders.

A weight of fifty pounds, hung to the foot, the laid across the opposite knee, was raised by the action the popliteal artery. Allowing for the distantion the centre of motion, this proves that the hest from the centre of motion, this proves that the hest must possess a power of at least four hundred pound. The blood circulates by pressure from behind, occidented by the action of the heart; which pressure to the extremities, reconducts it, contrary to the extremities, reconducts it, contrary to the laws, back to the heart. How is this effected? has been supposed, that the AMTRIES contribute must be circulation of the blood; were it even so, would be comparatively useless, as they cease when the circulation of the blood; were it even so, such an auxiliary power is most wanting, at the extraities, where their anastomosis with the veins tal place; and the veins are not supposed to possess a such propelling power.



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lisher, (except those of Agents,) must be post paid. EXTRACTS: No. 1.

OBSERVATIONS ON THE BEING OF A GOD: Deduced from a consideration of Hebrews, chap. xi. 6.—H that cometh unto God must believe that he is: and that he the rewarder of them who diligently seek him.

Metaphysicians and philosophers, in order to prov the existence of God, have used two modes of argu-1. A priori, proofs drawn from the necessity the such a Being as God is must exist: arguments of th kind do not produce any thing in evidence which

derived from His works. 2. A posteriori, proofs of the being and perfection of God, drawn from His own works.

[In his argument a priori, in order to prove the ex tence of a God, the learned Doctor attempted t rove that there must have been a Being whose non existence is impossible. In arguing on this subject

he has shown]-1. That this Being was unoriginated.

2. That all His attributes must also be unoriginated 3. That these attributes must be unlimited, and al

4. That this Being must exist every where, in th ame manner He does any where.
5. That he is simple and uncompounded; not con sisting of parts, nor of whole; nor of magnitude, no

6. That He must possess intelligence and power alimited; and all other attributes that are in then

selves absolute perfections.
7. That there cannot be in the universe any more than one such unoriginated, simple, and infinite B

8. That all things owe their existence to this Fir Cause; operating, not according to any kind of nece sity, but according to its own free will.

9. That as, in all His operations, all His attribute must concur and combine; so all the works of H hands must bear the impress of wisdom and goodnes of that wisdom which consists in making a right use knowledge and power; i. e. using both beneficially of that goodness which consists in being pleased with

ommunicating happiness to others. Hence may be deduced CREATION; the plan which proceeded from His wisdom; the executio from His power; and the result, a proof of His good

From these data we might proceed to prove the be ing of a God, and His beneficence and moral govern ment of the world, a posteriori, i. e. arguing from the

And, first, a being of infinite wisdom must be exected to form His works so, as to evidence that wi om, in their multiplicity, variety, internal structur rangement, connexions, and dependencies; and, con equently, that these works must be in many respec rutable to man. And this, as they are His work

whether there be any other kind of being than sp ritual and material, and such as are of a mixed natur we cannot tell: but we have no ideas of any other or can we conceive the nos stence of any other; as we have no ideas of any figure hat is not formed of straight or curved lines, or

God, the uncreated Spirit, manifests Himself b naterial substances. Created spirits must be man ested in the same way; and, though matter may es without spirit, and spirit without matter; yet, with out the latter, spirit cannot become manifest. Hence natter appears to have been created for the use pirit, or intellectual beings.

Creation, in general, demonstrates the being of

The SOLAR SYSTEM, and plurality of worlds; mag le, distances, velocity, and gravity, of the cele tial bodies; projectile and centripetal forces; centrof gravity; ellipsis; double and treble motion; s constrate the wisdom, power, as VEGETATION .- Plants; trees; circulation of nutr

ious juices; composition of ligneous fibres; dissolition and regeneration of terrestrial productions. PARSERVITION of genera and species, demonstrations of infinite skill, and of the wisest and most bene Man.-Life; nutrition; sleep; the senses, partic

larly vision; and muscular motion; each furnishes ries of irresistible arguments. The HEART, and the circulation of the blood, afformed striking proofs: and on this point let the most striking proofs: and on this point let the most striking proofs: and on this point let the most striking proofs:

nto the corta in an hour, which would amount to or sand four hundred and forty pounds in one day. At each pulsation, this quantum of blood is prope

A weight of fifty pounds, hung to the foot, the le